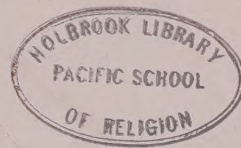


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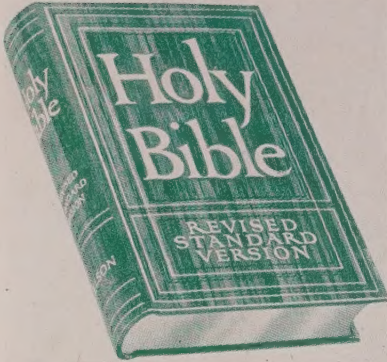


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OF RELIGIOUS EDUCATION

VOLUME 28, No. 11

JULY-AUGUST 1952

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

is an official publication of the Division of Christian Education, National Council of the Churches of Christ in the United States of America.

Editorial, Circulation and Advertising Offices, 79 E. Adams, Chicago 3, Ill.

SUBSCRIPTION RATES

One year, \$2.50 Two years, \$4.00
Three years, \$6.00
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PUBLISHED MONTHLY EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY Entered as second class matter, December 8, 1948, at the post office at Chicago, Illinois, under the Act of March 3, 1879, with additional entry at the post office, Omaha, Nebraska. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in paragraph 4, Section 538, P. L. & R., authorized January 7, 1943. Copyright 1952, Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

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JACOB JORDAENS (Flanders, 1593-1678)

Original in the Louvre, Paris

The Four Evangelists

THE MOST STRIKING feature of Jacob Jordaens' large canvas, "The Four Evangelists" is the lifelike quality of its vigorous realism. These are men of the people, faithfully rendered with a strong emphasis on objective fact. Neither the youthful St. John, unconsciously putting a finger to his lips while reading from his manuscript, nor the other evangelists who listen to him with such concentration, show any trace of pale idealization.

Long years of toil lie behind the weather-beaten faces, wrinkled foreheads and sinewy hands of the three older men. As they peer over the young apostle's shoulder, scrutinizing every word and weighing it against their own experience and conclusions, their keen minds are bent on the truth which they must proclaim before the world. They seek no glory for themselves, but are bound together in humble service of their Master. While John's boyish face shines with the light of inspiration, the homely features of his companions gain dignity through character and strength of conviction.

Jacob Jordaens was not yet twenty-five years old when he painted the "Four Evangelists," per-

haps his greatest religious composition. He had studied in Antwerp under Peter Paul Rubens' teacher and was now working with Anthony van Dyck in the workshop of the great Flemish painter. Jordaens never achieved the broad humanity of Ruben's mature style, and van Dyck's elegance and sophistication were foreign to him. He was at his best in depicting the life of the common people of Flanders, and especially their lusty, sometimes all too worldly feasting and merrymaking.

Yet this painter of robust scenes lived quietly, surrounded by a large family, and had the courage, despite heavy fines and the threat of severe punishment, to become a devout Protestant in a predominantly Catholic country. The members of the small Reformed congregation of Antwerp would often meet at his home for worship services and meditations. After he died they buried him, according to his last wish, by the side of his beloved wife in a small village churchyard across the border in Protestant Holland.

WALTER L. NATHAN

Editorials

Christian Character and Drinking

AT A TIME when many churches are confused into inaction about the growing alcohol problem, it is good to see the largest Protestant body in the United States, The Methodist Church, in its General Conference in session at San Francisco, April 23 to May 7, take action declaring its stand for total abstinence. According to *Clipsheet* of the Board of Temperance of the Methodist Church, the Conference called "for budgetary support of more than one hundred annual conference Boards of Temperance, the appointment of a district Secretary of Temperance in hundreds of districts of the Church, the specific teaching of abstinence in manuals for preparatory member classes and the training of the young ministers of the Church in methods of counselling the alcoholics . . . it officially declared that during the coming quadrennium . . . temperance shall be emphasized, which means that it will be a major promotional project for the entire denomination."

Even before this issue of the *Journal* appears in print, other denominations may be taking similar action. It is to be hoped that it will be so, and that the Methodist action is prophetic of a unity of the Christian church in the battle for a temperate humanity.

The glamorizing of the drinking of alcoholic beverages creates an atmosphere which puts to the test the capacity of the Christian education forces of the churches to interpret the relevance of Christianity in the whole life of a person and to win individuals to an unwavering commitment. In many of the "better eating places" one's order for a meal is received by an attractive young woman who gives the warm voiced invitation, "Would you like something to drink before eating?" Television brings the sparkling lure of beer into homes where it is never used, gnawing at the resistance of youth. Children and young people are confronted on every hand by drinking in an atmosphere of social acceptability which the liquor interests have cleverly conspired to give it. The Christian education task arising from this is urgent and difficult.

This is actually nothing basically new to Christian education. Though we do not always teach as if it were true, this is a tough world in which we are living and to stand up to it Christian character must have temper and the capacity for resistance. The Bible message came into and out of a tough world and is the only pertinent and sensible word that can be spoken to our day. Helping boys and girls, young people, men and women see it that way is the supreme privilege of every Christian, in or out of the classroom. One of the greatest sacrileges one can commit is that of handling the Christian gospel of God's creative and redeeming love in vague platitudes unrelated to the business of living.

If a child were being born and you were the only person present to give assistance, you would act, as best you could. If a child were dying and his hope of life depended on you, you would act even at the certain risk of your own. There is something of that urgency about the teaching of Christ's message about life and about God. It is a matter of spiritual life or death to every individual, though he may know it not.

The way to whip the problem of alcohol, in the end, and other evils which gnaw at human life, is to help persons find and hold and live by the real meaning of life, committing themselves to it in confidence. That is the sacred assignment to which the Christian teacher and youth leader are called. To do that they must find it themselves and be true to it.

Special Issue on Teaching the Bible

THE OCTOBER ISSUE of the *Journal* will be a special number devoted entirely to the teaching of the Bible. It will appear at the time of the publication of the complete Bible in the Revised Standard Version, but will deal with the teaching of the Bible in any version. It will bring teachers valuable suggestions concerning the message of the Bible for each age group and the most effective ways of communicating that message. It will be an issue which should be read by every church school teacher.

Small Churches Can Have Good Christian Education

DURING THE COMING YEAR the *Journal* will carry frequent articles written especially for the small church of either the country or city. This comes both as a response to requests, and out of a concern on the part of the editors and of the editorial board.

Most churches are relatively small. Many of them are, nevertheless, doing outstanding work, proving that the small church can have a good program if it wants it. On the other hand, many of them assume that the good things described in the *Journal* and other church magazines are possible only in large churches. It is hoped that these articles will help the people of the smaller churches see how they can make use of the best ideas and materials and have the best kind of Christian education.

Many of the articles will be written especially for the one and two-room churches. They will show that some of the best things in Christian education are more easily done in the small church than in the large one. They will show that most of the best things can be done in the small church if the leaders are eager for them, use imagination and are willing to adventure.

One of these articles, on the use of the church yard, appears in this issue. Others will deal with worship in the small church school, how to make the best use of space in the one and two-room church, equipment, how to use audio-visual materials in the one-room church school, a library in the small church, how and why use teaching activities in a one or two-room church school, the young people's program, and other concerns of the many small but important churches.

A Seeker Persists in His Quest

by A. Wehrli

"The main business of religion (is) to make the word of God intelligible and meaningful to mankind everywhere," says Dr. Wehrli, Professor of Old Testament at Eden Theological Seminary. His stimulating series of articles has dealt with the effect upon persons in the Bible of the "Word" available to them at the time, and the implications of Scripture study to us today.

So Philip ran to him, and heard him reading Isaiah the prophet, and asked, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him. Now the passage of the scripture which he was reading was this:

"As a sheep led to the slaughter or a lamb before its shearer is dumb, so he opens not his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken up from the earth."

And the eunuch said to Philip, "About whom, pray, does the prophet say this, about himself or about some one else?" Then Philip opened his mouth, and beginning with this scripture he told him the good news of Jesus.

—From Acts 8:30-35

THE GENTLEMAN of whom the above quotation treats is nowhere mentioned by name. He is identified only by title, as the most important treasury official under Candace, queen of the fabulous country of Ethiopia. Yet he must have been an individual of considerable independence of mind, with personal interests and opinions of his own. At any rate there was nothing merely "routine" about his religion. For did he not come all the way to Jerusalem, the far-away capital of a tiny Roman province, to wor-

ship? That would have been but unnecessary trouble in the case of a less discriminating person, since Ethiopia too had its religions, official and otherwise, in abundance.

In our manner of speaking this Ethiopian official was a "seeker," but one who had not yet "found"—or at least one who was only beginning to "find." If we were to define his state just prior to his meeting with Philip we might describe him as one who was convinced that he had discovered the right place to "look" (or seek). Hence his pilgrimages to the temple of Jehovah in Jerusalem.

A most interesting thing about the narrative is the fact that it is silent about what happened to him while visiting the temple and during the period of his worship there. Had he not been edified, or inwardly satisfied? Perhaps, at least to some extent. At any rate he was now coming away from the experience intently reading a scriptural book, even while his chariot bumped along the road.

What had he discovered? Just this, that underneath the worship of Jehovah as it was conducted or staged in the elaborate temple worship, there was the word of this unique God, written down in book rolls. And these rolls were "available" to those who sought God for guidance in their daily lives, which usually must be lived away, sometimes far away, from the inspirational surroundings of temple or shrine.

The man's instincts were sound. And in a real sense they are typical of people everywhere. In our own time too people somehow expect to encounter the word of God in church. And like the Ethiopian they frequently come away from the official worship services without having found, or found out, very much about the will or the ways of God. This fact

is not always, nor necessarily a reflection on the service of worship. But it does suggest inevitably that the worship services, even in the best of the temples of religion, are not in themselves sufficient to nurture the religious life nor to inform the Christian conscience of anyone. There must come out of them, as was the case with the Ethiopian, the definite hunger and the determination to study the word of the Lord.

For the experience of church-goers, even regular ones, whose piety is confined to periodic attendance at stated times in church, can become mere exercises for people whose way of living has little to do with the will of the Father of the Lord Jesus Christ. Proof of the fact is the wide-spread "church attendance" in nations and areas of the world where the scriptures themselves are either entirely unknown or almost wholly neglected.

The Ethiopian's experience with the book of Isaiah also suggests that one's early encounters with the Bible may turn out to be more baffling than they are edifying. As a matter of sober fact the overwhelming number of people who really use and love the Bible have somewhere and at some time previously been helped to understand and appreciate it, either by other persons or by things they have been led to read about its story and its message.

Philip then, typifies what must be the practice of the church, its teachers and leaders. He is first of all alert to the seekers, those who genuinely look beyond the beautiful and edifying pageantry of religion to the core and the heart of its gospel and its teaching. The main business of religion, to make the word of God intelligible and meaningful to mankind everywhere, dare never become just one of the routine attachments to the institution of religion, which in all ages has been tempted to exalt and perpetuate itself with fine buildings, beautiful worship services and easy tolerance of attitudes and mores that run counter to the spirit of God and the Jesus way of living.

PRAYER

Help those of us who are in the church as well as those that are outside to a clearer understanding and to a wider knowledge of the scriptures which thy providence has continued to make available to everyone in our day and time. Amen.

Have the Primaries Learned Anything?

by Lois Eddy McDonnell

Many teachers seem still to be convinced that children learn by sitting still while an adult talks to them. Real learning, the kind that changes attitudes and influences conduct, seldom takes place in that way. This is especially true of religious teaching, which is closely bound up with emotions and which is constantly reflected in attitudes toward others. How, then, should we teach? Mrs. McDonnell, of Carlisle, Pennsylvania, a writer of curriculum materials for children, shows how learning may take place in connection with a unit in the primary department. Her analysis of the situation will be helpful to teachers of all age groups.

THE PRIMARY TEACHERS were meeting to evaluate the work of the unit just completed and to make plans for the new one. Mrs. Boyd, the department superintendent, began by asking, "Did the children really learn anything during this unit? What, if anything, do you think they learned?"

The teachers evaluate their teaching

At once there rushed to the mind of each teacher the variety of activities which had been a part of the unit: talking with church helpers, drawing pictures of them and making the pictures into a movie, telling stories, planting bulbs, singing songs, making offering plates, memorizing a Psalm.

Miss Adams was the first to speak. "I believe the children have come to think of the church not as a building but as a group of people who are working together. In learning how others have found ways to help at the church, our primaries have found ways they can be church helpers. I am sure the first grade children have a feeling of responsibility for the way our church looks since they planted bulbs."

"After the third grade made offering plates and presented them to the department, there was a difference in the way the children brought their offering. We have used the verses of Psalm 100 a long time but I be-

lieve they are just now becoming a natural way for our children to express thanks."

The second grade teacher then added her comments. "I was pleased with the way my class learned to work together as they were making a movie of church helpers. Each one, from aggressive Kenny to shy Susie, made a contribution. As they planned and worked together, they learned some things I could never have taught by just talking. I remember the discussion we had about Richard's picture. Some of the children thought it should not be used because it wasn't his best work. Richard spent some of his time during the week doing another picture so there would not be a hole in the movie."

"Have you noticed a difference in the way the children sing the song about the church?" the first grade teacher asked. "It seems to me they sing it with new meaning since they have been learning what a church really is."

The superintendent smiled. "I have been thinking about that one of our major goals of teaching which has to do with appreciation for the Christian church. It is interesting to know that this unit has helped us achieve that goal. In each of your comments you show that you have not been satisfied to teach children words, but have contributed to their Christian growth. No small part of their attitudes grows from your own enthusiasm and devotion to the church. Their attitudes have also been influenced by the way you have sensed and met their needs."

We cannot "make" children learn

Throughout the centuries the church has showed man that the kingdom of God is available to all and has given him a pattern by which he can achieve religious maturity. Each age must interpret the great truths to the people of its own day. To you and to me is entrusted the guidance of boys and girls. What shall we teach them? How shall we teach them? The time has passed when we can satisfy ourselves that

children have increased in Christian growth if they can repeat a certain number of verses or have listened to a story from the Bible.

In the field of Christian education we are committed to broad and far-reaching purposes which recognize that throughout life each one of us is ideally expanding his powers in the following areas:

We are growing in our personal relationship with God and in the scope of our ideas of God.

We are growing in our relationship to Jesus and in our understanding of his message.

We are broadening our experiences within the fellowship of the church.

We are growing in knowledge and understanding of our religious heritage as recorded in the Bible.

We are growing in Christlike character.

We are growing in our social relationships with others of our immediate families and with those of the world family.

To what extent can these purposes be attained by primary children? How does the teacher influence what children learn? What other factors influence learning? These are some of the questions which may come to your mind as you consider learning as it relates to the educational program of the church.

At the very beginning we recognize that we cannot "make" children learn, any more than we can "make" them grow. Primary girls and boys are learning every day, some things that are good and some that are bad. As teachers we should be able to recognize the areas in which our children need to develop at any specific time, either in factual knowledge, in good habits, or in their appreciation of God's power and love. And we should know enough about the way they grow to take advantage of learning situations as they develop.

The glimpse we just had of a teacher's meeting shows us that learning at its best demands that children be in an atmosphere where they can work together to discover many



F. H. Pralle

The teacher who says she has no time for children to use paper, scissors and paste is in reality robbing them of some of the best avenues of learning.

things, that they have opportunity to learn "lessons" in a variety of ways, that the work be simple enough for the children to have success, but difficult enough that they can experience satisfaction in accomplishment.

No one can learn in a vacuum. He needs a place to center his attention and interest. The church must provide primary boys and girls with a room where they can work and play, live and learn. Tables and chairs the right size help a child feel at ease. The table serves as a place where children can gather for planning and work. Centers of interest where boys and girls can look at pictures, read books, look at nature objects, read cards with verses from the Bible, and sing together, help them know that the church is interested in children. Here is a place which has been planned especially for them.

A child grows best in an environment of affection in which he can feel he is loved and needed. An abundance of love and affection gives children strength, a feeling of security. It is the best way to protect them against fears and uncertainties which beset them. The church is in a strategic position to help children cultivate friendships with others who are the same age and with younger and older members of the church family.

No one can be entirely happy or well adjusted unless he feels wanted and has satisfying friendships. Being a part of a group where he can make plans and carry them out, where his opinions are heard and his contribution is needed is an important part of church fellowship.

The teachers guide significant experience

One of the most influential members of the church is the teacher. As soon as she knows a child is to be in her class, she begins to establish an understanding with him. She may go to his home to call. She may invite him to go for a hike. The teacher wants him to know she is interested in him and the things he does. She learns to know the characteristics of each child and plans activities which will challenge him.

Learning is not a passive experience. It involves each one of the senses. To gain concepts by which he can interpret the world, a child needs many first hand experiences. He must have plenty of time to examine, to ask questions, to wonder. He is then ready to express his learning. This leads to a variety of creative activities ranging from the making of simple pictures and objects to friezes and dioramas. The teacher

who says she has no time for children to use paper and crayons, scissors and paste is in reality robbing them of some of the best avenues of learning.

We may teach boys and girls to say a verse from Genesis, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." But they will not really know what it means until they have watched tiny seeds sprout and grow, and have seen food harvested and tasted it; until they have felt the crisp chill of winter days and the warmth of the summer sun; until they have smelled the fragrance of a garden of flowers in full bloom, and have seen the earth blanketed in snow; until they realize that it is God's plan that there be hours of light for work and play and hours of darkness for rest and sleep. It will take a long time and careful guidance from understanding adults before it completely dawns on a child how much we know of God through the order and beauty in his world. This verse will have added meaning when the class plans to illustrate it, making pictures for some of the words. Learning will continue when they have opportunity to share the verse with others. The verse will assume meaning to them, not because it is in the Bible, not because a teacher has taught it to them, but because they are realizing for themselves that the words express a fundamental truth in which they can have complete confidence.

Learning experiences in the primary department should lead boys and girls close to God. We have come to see that bringing a large group of children together for a worship service does not necessarily mean that they will worship. Some of the finest experiences of worship come when children are in their class groups, talking things over and working together. Worship is not something which is apart from daily living. It grows spontaneously from happy experiences.

For Christian teaching to be effective children must have a place in which to grow; they must have friends along the way; they must have a variety of associated activities which lead them to sense the nearness of God, to find meaning in life.

A New Day Dawns for Weekday Religious Education

The Supreme Court Decision Is a Blessing and a Challenge

By ERWIN L. SHAVER



Filmstrip "Remember the Weekday"

Weekday schools are entering into a new period of expansion; they must maintain high standards as well as fulfill the letter and the spirit of the law.

IN JUNE, 1948, three months after the Champaign case decision, opponents of weekday religious education brought suit against the program conducted in New York City and attacked the constitutionality of the state law permitting "absence for religious observance and education." In all the courts of this state—the Supreme Court (the lowest branch), the Appellate Division, and the Court of Appeals (the highest branch)—the practice and law were upheld. On January 31 and February 1 of 1952 the case was heard by the United States Supreme Court. On April 28

the Court rendered its anxiously awaited decision. By a vote of six to three, our highest court sustained the actions of the New York courts. It has thus put its stamp of approval on the right of parents to have their children excused from the public school during school hours "to repair to their religious sanctuary for worship or instruction."

Decision highlights

To abbreviate the "governing," or majority opinion is not easy, because it is so filled with significant and welcome statements. Every friend of religion should secure a copy and study it carefully. We can point out only a few highlights:

"We are a religious people whose

institutions presuppose a Supreme Being." In this and other supporting statements the Court has reaffirmed a previous decision of exactly sixty years ago. In the case of *Holy Trinity Church vs. United States* the Court said, "This is a religious people . . . From the discovery of this continent to this hour, there is a single voice making this affirmation." Those of various schools of thought, who have endeavored in recent years to bring our governmental and educational institutions to a position of neutrality as between religion and non-religion have been rebuffed.

"The First Amendment . . . does not say that in every and all respects there shall be a separation of Church and State . . ." In the explanatory

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paragraph following this sentence, the Court makes room for many cooperative practices which show a friendliness to religion on the part of our government. "This is the common sense of the matter," said the Court.

"When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions." "We cannot expand it (the *McColum* case decision) to cover the present released time program unless separation of Church and State means that public institutions can make no adjustments of their schedules to accommodate the religious needs of the people. We cannot read into the Bill of Rights such a philosophy of hostility to religion." In such pronouncements as these, in the spirit and content of the entire governing opinion, and in the Court's action affirming the judgment of the New York courts, the right to have weekday religious education within school hours, when parents so request it, has now become a part of our national law. "The decision at last puts an end to the controversy," says the Honorable Charles H. Tuttle, "chief" of the legal defense staff, who has fought in behalf of this program for more than a quarter century.

Hopes fulfilled

The friends of weekday religious education are grateful for this favorable decision. They have based their program upon the right of parents to direct the education of their children, one of the "unalienable rights" with which "they are endowed by their Creator." This historic American concept of democracy has been sustained. The High Court has disavowed the totalitarian doctrine that children are "mere creatures of the State."

This momentous decision also fulfills the earnest desires of our local public school teaching staff. According to survey figures released by the National Education Association two years ago, five-sixths of these local educators in communities where the program is operating, are "favorable toward the religious-education program" and nine-tenths of these favor a program held within school hours. Our public school teachers, close to the heart of child life, have been most friendly and cooperative with parents

and weekday church school teachers in the religious education of children. We are sure that, within the limits of the law, they will continue to be so.

One of the troublesome dilemmas facing many Protestants has now been resolved by the Court's action. For more than a hundred years they have been active and loyal supporters of the public schools. They have agreed with Horace Mann, that these schools should not be used for sectarian purposes. For the past forty years it has seemed to most of them that the "released time" plan is a workable answer to the problem of including religion in the child's every-day education. Some Protestants have recently despaired of this or any other solution and have promoted Protestant parochial schools. Now that the green light has been given to released time, we believe the trend toward separate schools among Protestants will decline and the traditional support of the public school system will be continued.

Meaning for the future program

The implications and possibilities of this welcome decision for the future program of weekday religious education are many. Planning and experimentation in the years ahead will reveal them.

It is now the "unalienable right" of every parent of a public school child, if he so requests it, to have his child excused for "religious observance and education." In no state or local community can this right be denied. The Court, in its governing opinion, and in upholding the New York law and practice, has made this clear.

On the basis of this now "secured" right, it is possible for every American community to set up a weekday religious education program on school time. The supposed legal barriers have now been removed. What an opportunity! But, what a serious responsibility! And, one to be undertaken only after long and careful planning.

It is to be noted that the law now upheld provides for pupil excusal not only for religious education but for religious observance. In fact, the opinion in various ways reveals a considerable breadth at this point. Among its illustrations it mentions, "A Protestant wants the afternoon off for a family baptismal ceremony," and also

says that whether absence is permitted "occasionally for a few students, regularly, for one, or pursuant to systematized program designed to further the religious needs of all the students does not alter the character of the act." Thus the diverse "religious needs" and even "sectarian needs" of our many churches are equally cared for.

The New York law, held constitutionally valid by the Court, provides further that this excusal of pupils shall be permitted "under rules that the commissioner shall establish." Having been given this assignment with power, the New York commissioner has been free to implement the law with such regulations as his judgment dictates, provided that they are legally valid. It is expected that the various state commissioners of public instruction will make such rules as are necessary to prevent infringements of law (for example, requiring a request from the parent, and prohibiting the use of public school rooms or machinery). They will also make rules needed to help public schools "accommodate their schedules to a program of outside religious instruction" (amount of time allowed and the time schedule for various classes). In this implementation of the program public school and religious leaders will, we are sure, cooperate wholeheartedly.

Pressing forward

A new day is dawning for the weekday religious education program. Its friends and supporters will be most helpful and constructive if they withstand any temptation to establish weak, unstable and short-lived programs or to "get by" with legal infractions because their communities may not object.

Several of the news comments and editorials based upon the recent decision, while accepting the wisdom of the legal opinion, call attention to potential weaknesses of the program. The New York *Times* editorial of April 30 says: "We find the majority opinion persuasive. At the same time we recognize the danger of abuses . . . The challenge to our various faiths is to make the program more vital, more meaningful, while avoiding such dangers as admittedly surround an arms-length partnership—in separation between schools and religion."

The weekday movement now enters

into a period when it must maintain a high set of standards. The Department of Weekday Religious Education of the National Council of Churches, through the work of its Committee on Weekday Religious Education, has adopted such standards. But adoption is not enough. These standards must be implemented, extensively and intensively, to the end that every state and local weekday system in which

our churches are involved follows them in spirit if not in detail as it initiates a new program or reconstructs an old one.

We are grateful that the dark days of legal uncertainty have now come to an end. The bright new day that is dawning for the weekday religious education program will continue to be bright if those who believe in it and have fought for it accept the chal-

lenges which it now offers. These challenges are: to preserve the letter and spirit of the law, to give the program deserved moral and financial support, to provide educationally valid curricula and teaching methods and to work for the utmost cooperation between the churches.

The future of the weekday movement is now in our own unfettered hands.

Organizing Housing Financing

by OLDEN D. MITCHELL



A VITAL CHURCH LIBRARY is not something that just happens; it must be started and kept alive and growing by someone who cares. Any person who is deeply concerned and is willing to pay the price of persistent and systematic effort can be the person who makes the right kind of church library a reality. If this interested person is someone other than the pastor he should seek the pastor's interest and enlist his active cooperation.

Organization of the church library

The church library should serve the whole church, and should therefore be church owned, supervised and controlled. A simple plan whereby this may be accomplished in a large church or a small one is presented briefly here as a guide to any church that desires an effective library.

A Library Committee should be appointed by the local board of Christian education, choosing carefully people with interest and ability, with representation from the various age and interest groups of the church. This committee is at all times a creature of the church and its board of

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This librarian wraps a loan book to protect it en route as a pupil takes it home to read.

Christian education, and is at all times responsible to the board and the church in the operating of the church library.

Duties of the library committee would include the following:

1. Making the church library-conscious.
2. Choosing the library staff, preferably a librarian and at least two assistants even in the small church, and giving them such training, guidance and coaching as may be

needed for most effective work.

3. Arranging for the housing of the library, securing the best possible location for the book-ministry of the church.
4. Selecting all books and materials for the library in cooperation with the library staff.
5. Making arrangements for the necessary finances and supervising the expenditure of all funds.
6. Developing the rules and procedures by which the library will operate, assisted by the library staff.

The best of church libraries is of little value unless it is used, and most church libraries are not used sufficiently. Possibly the library is not inviting, not properly located, or it may be that its rich treasures are as "a light under a bushel," unknown to most of the people of the church. Often the church is not sufficiently library-conscious; sometimes the methods used in getting the books before the people, especially new books, proves inadequate. Whatever the weaknesses in getting the library to be central in the educational program of the church, a little study and evaluation will reveal means of making the library more effective in enriching the church's total life.

The church library normally has two chief functions—to provide resources for study by the working force of the church, and to provide a wide range of reading material that will be of interest and help to the general reader, child, young person or adult.

Whether the library is small or large the books should be so grouped and arranged that they can most easily be found and used. The sys-

tem that works best is the one that should be used. It is the practice in many libraries to group books for workers in terms of age or interest groups; thus the resources for youth leaders will be in one section, and children's leaders in another section. Other libraries prefer to arrange the books in sections by subjects, grouping those of one field in one section.

One of the most effective methods of getting books used is the portable book-shelf or the bookmobile that visits the various classes of the church school each week with the newest and best books that would be of special interest and value to that group. With proper planning and a little ingenuity it is possible for any church to become a reading church. Whatever the method used, the test that every church should apply is how adequately the library is serving its purpose in assisting the total church in its total ministry.

Howing the church library

In the small church, especially the one-room church, it is often possible to use an attractive corner with built-in shelves at the back of the church sanctuary. Sometimes a classroom

that is easily accessible, light and attractive can be vacated by a class or group and made available for use as a library room.

In the larger church great care should be used in choosing the proper location, finding the place that will best serve the entire church and all those who should use the library. When a building or remodeling program is being undertaken the library committee and staff should make sure that adequate provision is made for a growing library. "Where there's a will there's a way" is still true in regard to housing the church library, for some place will be found if there is a genuine appreciation of the library and its mission in the life of the church.

Financing the church library

The Library Committee should make a special effort to see that the financing of the library is cared for by the church through the Christian education section of the church budget. Sometimes the church is not ready to grant a sufficiently large item to this work, and until adequate funds are available through the church budget it is often necessary to

seek funds elsewhere. There might be a memorial fund to which interested people could contribute for the purchase of new books in memory of friends who have died. Books can also be given in appreciation of service rendered by the living. One church library keeps a few new books on hand to be purchased by church parents and given to the library in honor of their child's birthday, this being stated on the flyleaf of the book. Books range in price to suit the wishes of the parents.

At times a class or group in the church will want to undertake support of the library as its project, though this might prove a handicap, since the library is a total church library and should have the backing of the entire church. Some churches have a library Sunday each year when special recognition is given the church library and a special offering is received for the library. Others have a library fund to which any interested person can make a contribution at any time. Some churches lend the books without charge for perhaps two weeks, after which an overtime rental charge is made to help buy new books.

The financing of the church library is not often a problem. When it seems to be it usually reveals the fact that the church is not library-conscious, and the place to begin is not with finances but with the leaders of the church in a well planned program of library promotion. When a church is sold on its library it will gladly provide the necessary funds to keep it going and growing.

Reading leads to vision

Most church people, especially local leaders, do not read enough. Pastors are often frustrated because their leaders and workers seem to lack vision and sound ideas. If church workers are to do creative thinking and planning they must first feed their minds with truth. Those who read much and wisely have a foundation for growth in ability to serve in the various areas of the life of the church.

The strength of the church can be measured in terms of the quality of its leadership, and there can be no vital leadership without extensive reading. Money and effort expended on a church library will be reflected in the life of the church, helping it to grow in vitality through the years.

Keep This Issue For Use During the Next Three Months

- In planning for Christmas, see the article on page 11. Share it with your young people in the early fall.
- In planning for Christian Education Week, see the suggestions on pages 18 and 19.
- In planning your missionary education, use the materials listed on pages 20 and 36.
- In planning better use of facilities, see the article on the church yard—for large as well as small churches.
- In looking for these articles or other materials you want to use again, use the Index to Volume 28 on pages 37-40.
- In planning for a better church library, see page 9.

Do You Have These Bulletins?

Teenagers—Their Days and Ways, by Rowena Ferguson. A handsome, ring-bound book with photographic illustrations. Intended to help leaders of youth understand the typical adolescent and thus be better prepared to work with them. 48 pages, 75c a copy.

They Asked me to Teach, by Anna Laura Gebhard. Reprint in booklet form of letters which appeared in the *International Journal*. It gives help and inspiration to those who are just beginning to teach. It will also help superintendents in their guidance of new teachers. 24 pages, 25c.

Listing of Church Vocations, by John Oliver Nelson. A corrected and illustrated reprint of the valuable list which appeared in the March issue of the *International Journal*. All youth workers should have a supply, 10c each; \$7.50 per 100.

Order from denominational or council headquarters or from the Publication and Distribution Department, National Council of Churches, 79 E. Adams St., Chicago 3, Illinois.

The Young People Write a Christmas Pageant

**And grow in Christian knowledge and experience
while working on it together**

BY JENNIE S. WINSOR

Since the October issue is to be a "special" one, we are beginning our Christmas materials early. This story may stimulate other youth groups to create and produce Christmas pageants of their own. In September there will be given an original Christmas play, and also a list of recommended plays among those already in print.

IT WAS EVENING of Christmas Sunday. The annual church pageant was over and the people were lighting their candles and departing quietly into the still night air. As the Director of Religious Education came up behind one of the young ushers, she heard him say in response to the praise of a parishioner, "Thank you, we wrote it ourselves."

Both people had spoken softly, for the whole service had produced a sense of reverence. It had been a worship experience for the congregation, and it had been a rich experience for the High School Fellowship that had been responsible for the production.

The previous June the Director had asked the officers of the Youth Fellowship if they would like to write and produce the Christmas pageant. The response was instantaneous. "Let's put John in charge of it; he's in the dramatic club at school."

In September John made suggestions at the first officer's meeting. The group discussed the mistakes and failures of their pageant of the previous year. All kinds of ideas began to appear. "How about having the angels sing?" "Why not start with Caesar Augustus and his decree?" asked another. "And let's not leave out the Inn scene," said Mary. "What

can we do about those costumes?" queried Betty. "And one of the things that caused us the most trouble last year was the lights," said Steve. "Couldn't we really do something worthwhile with the lighting effects? Maybe blue lights on the shepherd scene and of course bright, bright lights on the angels."

It all sounded good! The group had ideas and enthusiasm. John asked members to serve on the script committee and the pageant was on its way. The committee selected six main scenes that were to be played and delegated a small group to work on each. By the first of November the smaller groups had submitted their masterpieces to the larger group, alterations had been made and the script was ready for the costume, property and light committees.

The young people then discussed finances. "How much was the offering last year? Was the church willing to cover any deficit?" They discovered that the church would stand behind them, but after further discussion they decided that they would like to meet expenses, if possible, without help, save for an offering on the afternoon of the pageant. Last year there had been two expensive items. Twenty dollars had been spent to rent candle holders with candles to light the church. Another twenty dollars had gone to pay a quartet. They decided to furnish their own music, and to let the audience participate in the carols that went with the scene being portrayed.

"Say, why don't we go through the old trunk in the back room where the costumes are kept and see if we can find anything there?" offered Joyce. "And maybe if we washed and ironed whatever we can find we could make it do, with whatever we can get at home to go with them." And so, with

everyone's help plus a few yards of beard material, the shepherds and kings came forth in the traditional array.

The property committee considered itself lucky. Because the pageant was to be held in the sanctuary, there could be no curtain. They would have to depend on darkness to change the properties. A large chair for Herod, the manger with a small stool for Mary, a stand for the lamp, shepherd's crooks and the gifts of the Wisemen seemed to be all that was needed. As rehearsals proceeded, someone suggested that the innkeeper should carry a light to the door. A tall grapefruit juice can was cut down to form a light. But there remained the problem of spot lights.

Fortunately one boy remembered that the man in charge of the community's Christmas light displays was a member of the church. So it was with his help that the young people were supplied with proper lighting effects.

Because the pageant had become their very own, the young people were willing to take time during the busy days preceding Christmas to rehearse thoroughly in small groups. They were more demanding of themselves than an adult leader would have been. The leader was present to guide as needed, but she was with the group, not apart from it. When issues came up, the leader waited and found that most of the things they could work out for themselves. There were only a few times when adult suggestions were necessary.

As the people left the church after the pageant, a parent whispered to the Director, "They seemed to be so serious about it. They really knew what they were doing."

Two reactions were expressed by the young people when they stopped

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in at the church office during the next week; they were pleased with the results; they wanted to do better next year. "Why don't we talk it over at officer's meeting and jot down things we might be able to improve on," Mary said. "For instance why don't we enlarge the Inn scene?" And John added, "How about that last minute brain-storm of the angels when they extended their arms toward the manger in the nativity scene? How did it look from the back of the church?"

As satisfying as the actual production was, the Director valued even more the fact that during rehearsals numerous questions had sent the group to the Luke and Matthew narratives. Members of the costume committee had looked at pictures, slides and film strips to get ideas for the robes and headpieces. They had looked up how to "swaddle" a baby. And they had quite a discussion on what effect it would have on a small child who needed space to move about. They discussed wings for the angels. They decided that since it was an artistic conception, they would use them only on the "Angel of the Lord" to distinguish her from the rest of the angelic host. However, they were not sure whether they should do this, but the votes for wings won out. A Latin book showed how Caesar Augustus dressed. Theological questions were stimulated by all this research. What about the Virgin Birth? Was God or Joseph the father of Jesus? Was this questioning important, or wasn't it? Nor was the thought the main feature, for the group experienced the wonder and loveliness of the birth of one who brought love and light into the world. And they expressed that feeling in their closing prayer.

The Director noted growth in some of the individuals in the group. One girl who particularly wanted to be Mary was asked to take another part. Disappointment became calm acceptance, and another step toward maturity was taken. Members of the group learned practical lessons in getting along with each other. In uniting in a common purpose and achieving a common goal, they had taken a major step of the year toward purposeful group fellowship. The Christmas pageant had been used to stimulate growth.

The Small Church with a Yard

Can do many things with it

by Virgil E. Foster

DOWN THE ROAD A PIECE IS A CHURCH with a large yard around it. Crushed rock has been spread on one side of the church to form a parking area for cars, but the rest of the yard is grown up to weeds. If the parking area is filled when you get there you'll have to park in the weed patch and get your shoes dusty walking out of it. Once you get inside you'll enjoy the service.

Come visit my church over east across the county line. You'll like our service, too, and there is plenty of room to park your car. If the parking area is full, just park on the green grass. It is always kept mowed, so you won't have to walk through any weeds to get to the church door.

You see, our church yard is an important part of our church property. The young people started it all. Our yard used to grow up to weeds, too. Then some of our young folks got the idea that they'd like to build an out-door fireplace back of the church, for picnics. Of course, it wasn't any fun having a fireplace in a weed patch, so some of the rest of us pitched in and helped them clear out the weeds, smooth the soil, sow the grass seed and fix it up into one of the nicest yards around here.

We think a lot of our yard. You see, fine things happen to us when the weather is so that we can use it. Once we had the fireplace and the lawn we had to have some picnic tables. At first we used small folding tables, until one of them upset with the food still on it. After that we got together, old folks and young and built enough picnic tables to seat the whole church and the people round about.

It's nice out there under the trees on a hot summer day. You see folks bringing their Sunday dinner with them to church; we have a pot-luck dinner for everybody after church most of the Sundays during the summer.

We hold our Sunday evening serv-

ices and the young people's meetings out in the yard on hot nights. The bugs bothered us some when we first strung the electric lights out-of-doors. But our minister thought up a good idea. He said that if we would string the lights off the side a bit, away from where we sit, putting a few lights on each side, the bugs would follow the lights and we would still have enough light for the service. It worked. We can't see to read the hymns but the minister reads a verse of the hymn, then we sing it, then he reads another. It saves carrying the books outdoors, too. The minister uses notes for his sermon in the morning service, but at night he just cuts loose. He preaches better at night than in the morning.

Most of our church school meets outdoors in the summer time, except when it rains. It is much better than being jammed together in one room on a hot day. The little tots meet over in one corner of the yard, the primary department under the big maple tree, the junior department under the oak trees in another corner, the junior high department on the other side of the parking lot around some of the tables, the young people over near the fireplace. The adult class meets inside some days because the pews are more comfortable to sit in, but I like it best when we sit outside on the shady side of the church. We have a completely departmentalized church school when we can meet outside.

I guess the children and young people feel pretty close to God out under the trees, judging from the way they carry on their worship services. Sometimes we older folks stop debating some fine point just to listen to them. Their songs sound mighty good, coming from all directions, sort of blending together.

The teachers like it, because the classes can do more things with plenty of room to move around in. At first they made the mistake, in some of the younger groups, of using paper

things in their activities. After the breeze had blown some of the papers away a few times they began doing different things, using heavier materials—wood, metal, clay, heavy cardboard, glass and leather. They act out their Bible stories and missionary stories. The young people like that as well as the younger ones. The junior high young folks worked up some fine puppet shows, and made some religious symbols in wood and metal. They don't worry about the breeze any more. The classes cover the tables with oilcloth, with strings to tie it down, instead of using paper like they did for a few Sundays.

My own children take more interest in the messages nature has for folks since the church school started meeting outside. Jim's group—he's five—planted some flowers in their corner of the yard in the spring, and some others later on. I have to bring him around past the church every few days during dry weather to water those flowers. The children study them on Sunday and see how they grow. God can speak to a child in a flower, especially if he helped to plant and care for it.

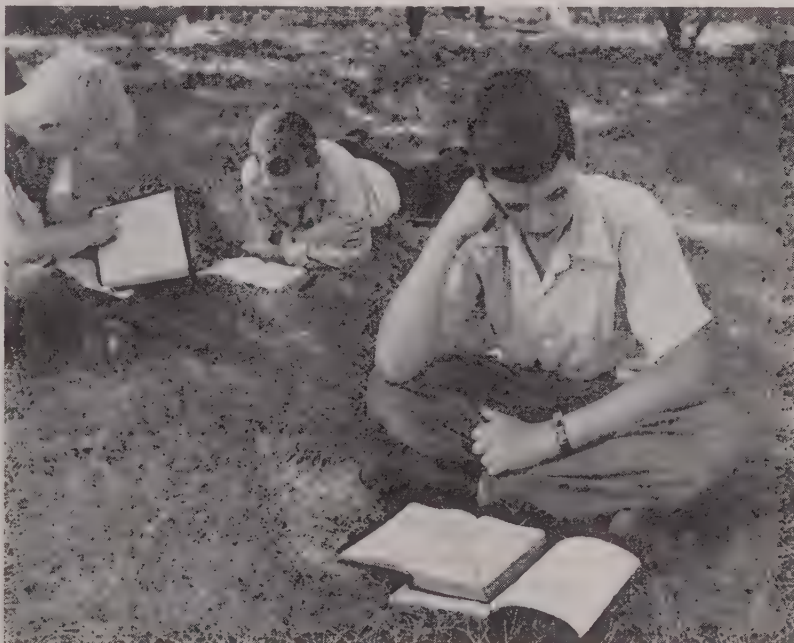
Every group has done something to beautify the yard. One of the boys suggested that we ought to plant some new trees, so that if some of the big ones should die we would have younger ones coming along to take their places. That's the way it is in the church, come to think of it. We have some fine young folks coming along to take the place of us older ones someday. That boy said that if we enjoyed these trees that someone else planted, we should plant some for the next generation. He was right. You'll see several healthy young trees growing in the yard. Each one has been dedicated, too. We have quite a ceremony for tree planting. It's beautiful. You'll find flower beds here and there in the church yard. Each one of them is the project of some group.

Our yard has done a lot for us as a fellowship, and that's important educationally. After we got our yard all fixed up we began to notice how dingy the building looked. The young folks were the first to do something about it. They said that if we'd buy the paint they'd have a painting bee and fix it up. Of course, the rest of us got so interested in it that we all

pitched in and helped. The women set out some great feeds while we were at it. That painting bee was one of the finest things that ever happened to us.

After we got it all done the minister told us about one of the missionaries our mission board had sent to India and how his church had been destroyed by fire. The young folks came up with the idea that we should chip in and help them build a new one.

lows got interested in it and can trim us old hands. Oh yes, the children have their play space off from the church a way, where the little ones can play during the church service if they want to. They have a jungle gym, a teeter totter, a sand box, a play house, a barrel and some other things. After they play a while their leader tells them a story and they have some extra Sunday school activities.



Hays from Monkmeyer

The junior highs separate for a bit of individual Bible study, seated on the church yard in the heavy shade of the trees.

We got together two hundred dollars and I understand that with what the people themselves could do they built a nice church. A dollar does a lot more over there than it does here. Then we sent another fifty dollars with the suggestion that they fix up a nice lawn. We have a picture of it in the vestibule—one the missionary took and sent us.

We use our church yard for recreation, also. There is enough room on one side for a soft ball court. Back of the church we have a tennis court which we also use for outdoor basketball. We older fellows fixed up a place to play horseshoe. We thought we would have that all to ourselves, but some of the young fel-

Our vacation church school meets outdoors, of course, except when it rains or is cold. The children like it so well that we are going to have a three-week school next summer instead of only two weeks.

In one way, you would say that we have a one-room church. In another way, we have as many rooms as all outdoors.

This is the first of a series of articles written by the Editor on good religious education possibilities in a small church. They are both practical and inspirational. In September there will be one on the library in the small church.

Church Programs for Single Young Adults

by George Gleason

Dr. Gleason was for many years a Y.M.C.A. Secretary and later a member of the Delinquency Prevention staff of the County Government of Los Angeles. From his experience in the Y.M.C.A. and in churches he became convinced that young adults were being neglected. His book, "Church Group Activities for Young Married People," published in 1937, has influenced denominational and local church policy. He has now made a special study of the place of single young adults in churches in Canada and the United States. The results of his investigations and the suggestions drawn from them will appear in the book, "Single Young Adults in the Church," to be published by the Association Press in September.

The following article combines excerpts from two chapters in this forthcoming book: one on "Single Young Adults in Smaller Churches" and the other on "Notable Groups." These sections are printed here by courtesy of the Association Press.

IN PLANNING PROGRAMS for single young adults, the role of the smaller churches, because of their large number, is very important. In this study an attempt was made to discover the proportion of churches with a membership of less than 500 to the churches of over 500 members. From eight of the larger Protestant denominations in the United States the following figures were received:

Total churches, 98,968

With under 500 members, 84,305, or 87%

With over 500 members, 12,663, or 13%

If these ratios hold true generally, then in any large area, 87 churches out of 100 would be "smaller churches." From young adults in these smaller churches come almost pathetic requests for a program, in

addition to the preaching service, which will appeal to them.

From a church of 180 members a young man of 29 writes: "I think that this church should organize groups among the young adults, and provide activities and facilities for recreation, and a program that will stimulate wholesome living in this community."

Programs in small churches

From several of these smaller churches come reports of success in their efforts to meet the needs of single young adults.

In a church of 125 members in an industrial city of western Canada, the minister reports "a combined young adult club of thirty-five, ages 20 to 40, with eight unmarried members; also a Young Women's Hobby Club of fifteen members." These young people seem to be the life of the church. Not only do they enjoy badminton, softball, folk and square dancing, other games and movies, but they also "have built and furnished an office for the minister, a clubroom for their own use and that of youth clubs, and have assisted in the leadership of youth groups." They share in an annual "Marriage Clinic provided by the Young Adult Council." They have studied missions, community planning, marriage preparation, and oil research. One member is "on the Session, five are members of the Church Board, of which one is chairman, and another is chairman of the Church Building and Repair Committee. Nine members give leadership in Sunday School and club work." They attend the summer Young Adult and Leadership School at a nearby beach. They also frequently use audio-visual material.

This little church illustrates what can be done if the church leaders are awake to the needs and leadership possibilities of the young adults of the community. How long will this church remain a small church?

A Baptist church of 400 members in a large eastern city has a combined fellowship group of the ages 25 to 40. Of the forty members, sixteen are unmarried. The assistant pastor, after conferring with three of the members, writes:

"In a small situation the increased size of the one group gives it status and dignity. The disadvantage is that the mode and habits of life are modified among those who are married . . . We propose an organization of single youth of young adult age into a group of their own planning, graded to serve the best interests of the group."

The minister of a Methodist church of 240 members in an eastern state, in consultation with five of his young people, sent the following report:

"We have a combined class of sixty members, ages 23 to 40, with twenty unmarried persons in the group. On Sunday morning there are two divisions, Learning for Life, and the Christian Family Fellowship. Once a month there is a Sunday Evening Forum. There are seasonal outings, dramatics, and business meetings."

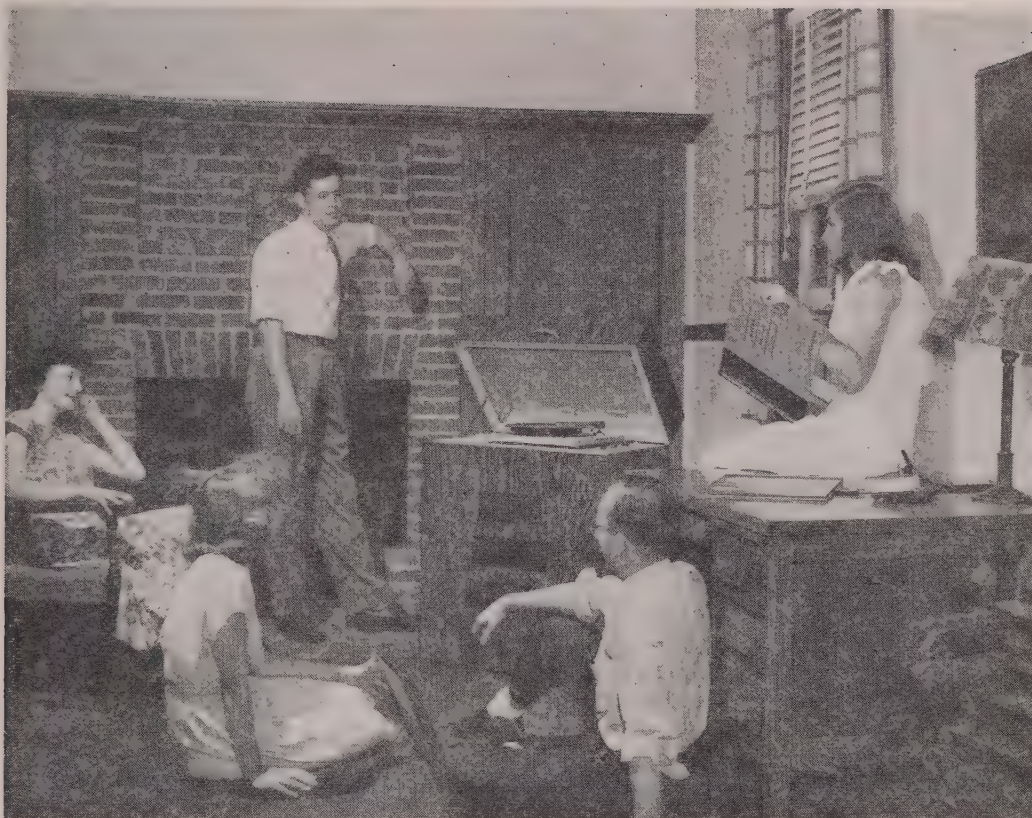
A Unitarian church of 275 members on the East Coast reports a "Cup and Saucer Club" for young adults. In this are included both the unmarried and the married *without children*, because

"If those who are married are not yet parents, their interests are much the same as the interests of the unmarried young adults. There is no significance in the age line; the separation is between folks with children and young adults who are between their completed education and the establishment of families of their own."

An "All Peoples Church" on the West Coast, composed chiefly of American Negroes and people of Oriental and Mexican origins, has a group of fifty unmarried college and business young people, led by the minister. The program includes worship, forums, panels, discussions, picnics, beach outings, square dancing, and joint meetings with similar groups in other churches.

The experience of these churches indicates that as a rule in a small church, separate groups for the married and the single young adults are not practical. A smaller church, therefore, may have to make one of the following four choices:

1. It may neglect the unmarried young adults. Such treatment raises a protest from these people. Writes one: "The church should not cater simply to the older members and the young children." And another adds: "The person who graduates from high



Bahnsen from Monkmeier

One of the needs often mentioned by young adults is that of fellowship with others of like interests.

school has no church program until after marriage."

2. Single young adults may remain in the youth group with the high school or college age young people. There they are misfits. They tend either to crowd the younger people out or to drop out themselves.

3. They may remain in the young couples' group. This may be a good plan provided there are occasional special meetings of the married and the unmarried, each by themselves, to cater to their different interests, and provided there are frequent inter-church get-togethers and special regional summer conferences for the single young adults.

4. A community group may be organized for the single young adults. A few church leaders have suggested that this is the way out. In some communities this is accomplished by one of the larger churches conducting a program which serves the single young adults from a wide area.

Rather than allowing them to drift, seeking outside the church the fellow-

ship they so much need, the smaller Protestant churches in a community, as suggested by some young persons in this study, might call together a group of representative single young adults. The proposal might be made that they unite in one large interchurch group of unmarried young people, and promote this as a joint church project. By holding the meetings in the Y.M.C.A., the Y.W.C.A., in a centrally located church, or rotating among the churches, the varied and special interests of the single young adults might be served. A young woman of 29 on the West Coast believes that "such an organization could be formed in our city, made up of single young adults from all interested Protestant churches."

A notable group in a city church

This thrilling story of the Young Adult Fellowship in the Central Methodist Church of a midwest city came from the lips of a former president, as we sat in his office. For several years this group has drawn

together the unmarried young people from the Y.M.C.A., the Y.W.C.A., the Salvation Army Residence, and from other nearby churches of this large industrial center.

The main meeting of the Fellowship follows the Sunday morning worship service. While the membership scouts remain in the church lobby to greet visiting young people, the other members and their guests adjourn to an upstairs assembly hall. Chairs have been arranged there in ten circles of seven chairs each. As a person enters the room he is given a number directing him to one of the circles, thus preventing cliques from sitting together.

In each circle the leader, one of the officers of the Fellowship, starts a discussion of the morning sermon, and after fifteen minutes writes down a question upon which the circle seeks further light. The circles then break up and reassemble in the front of the room. The president of the Fellowship welcomes the newcomers who are introduced by each circle chairman.

A little before one o'clock the pastor arrives. The written questions are handed to him. He answers the problems presented until one-thirty, when a bell rings and the formal meeting closes. Those who wish may remain to seek advice from the

pastor on their personal problems. A few of the others, sometimes as many as twenty-five, go to lunch together at some restaurant. This Sunday noon with the pastor is said to be *the heart of the program*.

In the evening the Friendly Fellowship, led by the vice-president, follows the seven o'clock preaching service. As in the morning, the membership committee is on the lookout in the church lobby for prospective new members. All gather at 8:15 in the assembly hall. Refreshments are served, and a voluntary contribution taken for expenses.

Games and entertainment last from 8:50 to 9:50, when all are seated about the piano for group singing. At the close a large fellowship circle forms around the

hall. The assistant pastor is usually present to sum up the day with a few words and a prayer, closing soon after ten o'clock. The average attendance at this meeting is over 100, and most of those present are under thirty years of age.

In summer the program is changed. After the morning church service members go in a group to some attractive recreation center, occasionally as much as 100 miles away, for an outing for the rest of the day.

The fellowship is well organized with officers and commission chairmen. They are selected in June and take office in October. In the meantime these new officers have met in a two-day retreat with the old officers to plan the program for the coming year. There are the usual

president, vice-president, secretary, and treasurer, and also four commission chairmen: study and worship, membership, recreation, and social action. . . . [All of these undertake active programs.]

A ninth officer is the editor of "Central Calling," the group paper. Two hundred copies are mimeographed each month, some of which are mailed to the "alumni."

The tenth officer is the publicity chairman, who keeps up to date the notice board and the membership badges. Badges are given to new members after attendance at three church services, and on payment of a registration fee of two dollars. . . .

The members occasionally form visiting teams to help organize similar groups in other churches.

With their own new translations,

More Catholics Read the Bible

by James V. Claypool

ARE WE LIVING in the dawn of a new Bible age? In the light of the popular estimate that the Bible is losing its influence this sounds like a strange statement. Perhaps in thinking of the last half-century it is true to say that the influence of the Holy Writ has waned. But now there has come a new decade. A new day is here. The dawn has come. Shadows receded when the war turned many heart-sick souls back to their Bibles. The dawning widened with publication of the Revised Standard Version of the New Testament in 1946. It will come to brightness with the issuance of the Revised Standard Version of the Holy Bible at the end of September.

Few Protestants, however, are aware of the extent of activity among Roman Catholics in Bible translation and reading. The new attitude toward Scripture use on the part of our Roman Catholic neighbors is a further evidence of the new Bible age. The Holy Spirit will, we steadfastly believe, bring to pass the affirmation

in the *Encyclical Letter of Pius XII*: "We firmly hope that in the future reverence for, as well as the use and knowledge of, the Sacred Scriptures will everywhere more and more increase for the good of souls."

The first annual observance of Catholic Bible Week from February 10 to 16, 1952 by Roman Catholics of America resulted in the largest number of local parishes ever to center simultaneous attention upon the Bible, according to reports released by the headquarters of the Confraternity of Christian Doctrine at Washington, D. C. It was announced that packets of Bible materials were used by 35,000 churches, schools, bookstores, colleges and seminaries. In addition, through arrangements with the Military Ordinariate, 1,200 packets were mailed to military chaplains.

As additional features poster contests, Bible bees and Bible quiz contests were conducted, and special issues of parochial school papers and exhibits relating to the Bible historically and as portrayed in art were arranged. A list of daily Bible readings from both the Old and the New Testaments for the Lenten period was

suggested. Posters, sermon outlines and ideas for assembly programs were contained in the packets. About fifty radio stations carried programs for Catholic Bible week.

The purpose of the observance was for "increasing the knowledge and love of the Sacred Scriptures" that the Holy Bible might "have first place in the spiritual reading of every Catholic home." (Statement by the Episcopal Committee.)

The acclaim given the quality of English literature of the King James Version in the language of Shakespeare's day has not been equalled for the Catholic Douay-Rheims-Challoner version. Catholics have been quite conscious of this. Indeed the translation errors emanating from Jerome's Latin Vulgate have been known for some time to Catholic and Protestant scholars alike.

In 1941 the Roman Catholic revised "Confraternity" New Testament was published with a number of notable changes from the Vulgate which referred to the original Greek. One important result was the change from the ecclesiastical injunction to "do penance" to the word of inner transformation "repent." The text of the

Dr. Claypool is Secretary, Promotion of Bible Use of the American Bible Society, with office in Chicago, Illinois.

new revision is divided into paragraphs and printed one column on the page, as is customary in modern books. The verse numbers are printed in the margin.

In asking "How Do You Like Your New Testament?" a writer in the *Catholic Biblical Quarterly* (January 1945) rather mildly drops a favorable word for the new translation:

Are you attached to the old familiar Douay with its archaisms, its Latin flavor, but with a definite elegance withal? . . . We definitely feel it (the Revised N.T.) will be a beneficial aid in enabling a fuller understanding of the words of life to be had by all who depend on the English translations for their knowledge of the Scripture.

Other writers in a wide range of Catholic periodicals are much more pronounced in their support of a modern translation, as witness another example:

We live and move and have our being in the 20th century; it is perfectly proper, therefore, that we should have the life and teaching of Christ explained to us in a language we can relish, a language which alone can thrill us . . . A translation of the Bible to become a universal favorite must prove attractive to the man in the street. (*Ecclesiastical Review*, Vol. 112, April 1945, p. 242.)

The new version seeks and attains clarity. . . . The patina of antiquity is only accidental clarity, and has nothing inspired about it. In fact, it is a feature which does not suit Sacred Scripture, to say nothing of the often baffling obscurities arising from archaic usage. Reading the Scriptures is not meant to produce the effect of talking in a strange tongue; it is meant to convey an intelligible message. Otherwise why bother to translate into the vernacular at all?

Some of the injunctions to Bible reading and the use of a modern version are equally applicable to Romanist and Protestant alike. Culled from among many Roman writers is the excellent admonition which follows:

"Ignorance of the Scriptures is ignorance of Christ," said St. Jerome . . . (*Journal of Religious Instruction*, May 1941.) There has been a decided neglect of the Scriptures on the part of Catholics, as we all know and regret. Our contention is that this was due largely to the fact that our present form of the Scriptures in English has made their reading so difficult that the children cannot learn to use them, and hence have no encouragement to carry their use beyond necessary school activities. It is now our hope that this condition has been remedied, at least to a great extent. It is our correlative hope that the appearance of the revised

text will open up new avenues of personal use of the Scriptures by the pupils, that this closer contact will beget affection for the Word of God that will be lasting, and that in this way the New Testament especially will regain in Catholic life the place it merits.

There is a well-known saying to the effect that the best commentary is a good translation. As to the new Roman edition one of the revisers in this authoritarian Church plainly admits such principles as these:

In the following Hebrew text, where Jerome plainly misunderstood it, we are going beyond the Vulgate. Everyone is aware of the lapses in Jerome's version, of the obscurities of the Vulgate which are due to his failure to grasp the sense of the Hebrew . . . In any case the fact that both revisors and editors are men trained in the Biblical science gives us the assurance that their criticism of the Vulgate will be sound. (*Catholic Biblical Quarterly*, October 1940.)

Few of us are aware of the extent of Roman Catholic translations. Four separate editions of the Psalms were published just in the years 1946 and 1947, for instance. A new translation of the New Testament by Spencer and Dean, published in 1939, has been heard of by still fewer of us. "The Gospels as Books of History" by Rev. C. C. O'Connor is a 32-page educational booklet which may be read with appreciation and profit by any Protestant. (Paulist Press, 401 West 59th Street, New York.)

The translation by Oxonian Father Ronald A. Knox is winning more acclaim in America year by year. It has been issued in three sections, the New Testament in 1944, the Old Testament from Genesis through the book of Esther in 1948, followed the next year by the remainder of the Old Testament. It is in attractive binding and format, and the print runs across the page in modern style. Notes, though sprinkled liberally on some pages, are not on the whole too profuse. The English used is clear and emphatic, with evidence of favor for verbs with keen activity and arresting motion such as come from derivatives from the virile Anglo-Saxon rather than learned Latin. It displays commendable discrimination as to what phrases are important and what of less value. Ambiguities in the Epistles are well clarified even to the extent of alteration, as illustrated by his rendering of Romans 12:21 as "Do not be disarmed by malice; disarm malice with kindness."

The signs of deterioration of good will and understanding, of mutual forbearance and tolerance, which have disturbed Protestant and Catholic alike in recent months, may be alleviated by a resurgence of both groups to wider and deeper searching of the Scriptures. We can go along with a "comforting conclusion" put forward by a papist periodical that "whereas the interpretation of Scripture must constitute a profound cleavage between Catholics and Protestants, there need be no doctrinal dispute about its translation. Unbiased scholarship and recourse to the original tongues removes even the comparatively few diversities between the Protestant and Catholic Bibles, or rather what are incorrectly so-termed, for the Authorized Version used the Rheims version, and Challoner incorporated a great deal of the Authorized Version in his revision of the Rheims-Douay." (*Tablet*, Jan. 21, 1939.)

It is encouraging to know that Protestants are not the only ones turning to the Holy Bible as a principal means of tackling the sin and secularism of our day, but that Roman Catholic authorities are showing similar concern. It seems quite clear that the Roman Church intends to give considerably more attention to the use of the Bible than has been the case in the past, and believes that modern versions will accomplish much toward this end.

We are confident that more wings to the Word will be given by issuance and diligent reading of the Revised Standard Version of the Holy Bible, whose appearance we are awaiting September 30, 1952. The devout scholars who have given us a new version are in the forefront of pioneers who would lead us out of this dissatisfied, disillusioned age. From their labors countless multitudes will rediscover God's written Word as the book which says what they need to know talks in words they want to hear.

Not only for us, but for all God's children a new day for the Bible is at hand. We have this peerless book because over and over again in times gone by men loved to hear and to tell the story of Jesus and his matchless love. One cannot turn to the Bible in faith and come away hungry. Its spiritual fare satisfies the longing soul.

Work with the WORD

Christian Education Week plans in the community and in the local church, together with a dedication service for officers and teachers

by Frances Dunlap Heron

THERE HAVE BEEN twenty-one Christian Education Weeks. Chances are there will be scores more. But there has never been one like this year's and it is likely that there won't be another to compare with it within the next century. In fact, it is only once in 341 years that you could be in on so significant an event in Bible history as is scheduled for September 28-October 5, 1952.

Not since the King James Version of 1611 has there been such a milestone in biblical translation as the forthcoming *Revised Standard Version of the Holy Bible*, to be released to the public for the first time on September 30. Christian Education Week, therefore, is to be a time of thanksgiving and dedication, launching the new revision as the teaching instrument of the church. Aptly the week's theme is "The Word of Life in Living Language," symbolizing the simple, meaningful, dignified English of the *Revised Standard Version*.

Highlight of the week will be simultaneous Bible Observance ceremonies in three thousand communities on Tuesday evening, September 30. That means that this year your church has a greater opportunity than ever before to be part of an interdenominational community-wide, nation-wide

celebration of Christian Education Week. By participating in a local Observance you will not only be uniting with your Protestant neighbors in common allegiance to the Scriptures. You will be meeting and praising God with hundreds of thousands of Americans in villages, towns and city neighborhoods across the land.

If at all possible, set aside Tuesday night as *Revised Standard Version* Bible Observance night. (Full information on Observance plans is available from Division of Christian Education, National Council of Churches, 79 East Adams Street, Chicago 3, Illinois.) It is the result of four years of planning by leaders of the forty Protestant denominations that authorized the Standard Bible Committee to prepare the new revision. These same leaders have been working through the Division of Christian Education to give you guidance and provide materials for other activities throughout the week reaching all age groups.

Plans for community observance

Here are several possibilities that lend themselves to cooperative effort by the various churches of the community:

Bible displays. Tell everybody in town about Christian Education Week through an exhibit of Bibles lent by residents: family Bibles, Bibles in different languages, old versions, large Bibles, tiny Testaments, keepsake Bibles that have been through danger, tragedy, adventure. Set up the display in a store window, library or other public place. Explanatory information should accompany each Bible.

All communities participating in the Tuesday evening Observance receive, upon request, posters and other exhibit materials. The American Bible Society, 450 Park Avenue, New York 22, N. Y., and some denominational

boards of Christian education can supply helps for setting up Bible displays.

Press, radio, television. A publicity chairman representing all your churches should give your newspaper editor the facts about the national celebration of Christian Education Week as well as your local part in it. Watch for announcements of national Bible broadcasts and television programs during the week and publicize them in your community. In addition, you may obtain materials from the Division of Christian Education to provide spot announcements and talks by local ministers on your own stations.

Service clubs. Churchmen belonging to such organizations as Kiwanis, Lions and Rotary clubs may arrange for recognition of national Christian Education Week in their local club programs. A folder, "Of Interest to Your Club," available from the Division of Christian Education, offers suggestions.

Leadership schools. Christian Education Week is the ideal time to launch a community leadership education school to give church and church school workers courses in understanding the background, meaning and use of the Bible. New interdenominational courses of study are listed in a leaflet, *Understand and Use the Holy Bible*, free from the Division of Christian Education.

Bibles for sale. It will be a distinction in future years to own a copy of the record-breaking one-million first edition of the *Revised Standard Version*. Every community signing up for a Tuesday Observance will receive a consignment as part of the set-up. Otherwise the ministers in a town may arrange with a local bookstore to fill orders.

Plans for local church observance

Just as each member of a family has his own individual interests, so your church, besides participating in community-wide events of the week, will wish to recognize Christian Education Week within its own program. Even as you carry out your plans, however, remember that all over the country other churches of your own and many other denominations are doing similar things.

An exhibit of interesting Bibles such as is suggested above for community display can also be put up in

Mrs. Heron is a well known writer of curriculum and feature articles in religious education. She lives in Homewood, Illinois, a suburb of Chicago.

Many of the suggestions given in this article will also be found in the promotional folder, "Once in 360 Years," which may be ordered in quantities from the Division of Christian Education at a nominal price. A packet of materials for Christian Education Week is being prepared, including one of these leaflets and some thirteen additional booklets and pamphlets of educational and promotional value, especially at the opening of the year. These materials purchased separately would cost \$1.04, but may be obtained in a packet for 50c. Order from the Department of Publication and Distribution, National Council of Churches, 79 E. Adams, Chicago 3, Illinois.

your own church.

If community-wide arrangements for distribution of the *Revised Standard Version* are not being made, order a supply from your denominational bookstore for delivery immediately after September 30. Many churches are intending to give copies to their primary department graduates.

In addition, you may choose some of the following ways of declaring "The Word of Life in Living Language:"

Rally Day. A printed worship service, "The Word of Life," has been prepared by a committee representing the denominations, for use in Sunday church schools September 28. Your denominational headquarters distributes it.

Sunday school lessons. Many lesson materials for teachers and pupils on September 28 will guide classes in an appreciation of the way in which the *Revised Standard Version* throws new light on the Scriptures.

Youth service. Your young people meeting on Sunday evening, September 28, can feel the glory and power of their Bible heritage in a worship service, "The Living Word," planned interdenominationally and available from your denominational headquarters.

Family night. Why not hold a supper meeting for families one night during Christian Education Week? Point up the goals of your church school for the new year. Give parents a quick view of the year's curriculum, in which the Bible emphasis will be central.

A Bible filmstrip. "Adventure in Oourtown," showing the background of the *Revised Standard Version* of the New Testament, would be excellent for use sometime during the week. The 67-frame filmstrip may be purchased from denominational bookstores (with script, \$1.50; with recording, \$5.00).

Bible reading campaign. Suggest a schedule of Bible readings for your members to follow day by day, encouraging their use of the *Revised Standard Version* for family worship. The American Bible Society is issuing a special list of readings running from September 28 to Christmas. (Also, "A Fresh Approach to Bible Reading," 3 cents each, \$1.50 per hundred, from Division of Christian Education, will be helpful.)

Workers' conference. The first monthly church school staff meeting of the fall may be held this week, with a discussion of the *Revised Standard Version* as it will facilitate teaching. Some denominations are providing helps for Bible study at each monthly conference throughout the church school year.

Leadership classes. Where no community leadership school is feasible, each church should start classes for its own workers. Prospective church school teachers especially need Bible training.

World Communion Sunday. Christian Education Week closes on October 5 with the annual World Communion Sunday. The words of the Master at the Last Supper may be read from the complete *Revised Standard Version of the Holy Bible*. Make this an hour of fellowship with all Christians near and far, united by "The Word of Life in Living Language."

Service of Installation of Educational Staff

(Names may be printed in church bulletin or may be called as group goes forward to stand in front of minister or director of Christian education.)

Minister (or director): In a year unsurpassed in the history for opportunities to promote an understanding of the Bible, you are being called to assume responsibility in the Christian education work of this church. Whether as an officer, as a teacher or as an assistant in some department or organization, you will by your effort and influence represent the central function of this church—that of imparting the Word of God to little children, boys and girls, youth, men and women.

Because this Christian Education Week of 1952 marks the publication of the *Revised Standard Version of the Holy Bible*, we face our task with both the Old and the New Testaments giving us the Word of life in living language. Today we stand with other groups of Christian workers throughout the land praising God for this new light on the Scriptures.

Here in the presence of those who look to you for leadership, you are asked to join in pledging your devoted

service during the coming year:

In appreciation of the unique role of the Bible as the basis of our faith, our democratic heritage and our religious idealism, will you strive to enlarge your own understanding of the Word of God during your term of office?

Staff: To that end we open our minds and hearts.

Minister: In gratitude to all those before you who preserved the Word and passed it on to you, will you show your concern for the Christian nurture of others by giving adequate time and thought to the discharge of your duties?

Staff: To that purpose we dedicate ourselves.

Minister: In recognition of the co-operative nature of your efforts, will you seek to give yourselves in good will, kindness and charity as you labor one with another, realizing that the Word of God lives most powerfully in practice?

Staff: To that goal we pledge ourselves.

Minister: May God bless you and give you the insight and the strength to fulfill the intentions you have voiced.

And now let the congregation rise to express appreciation of the spirit in which these leaders have accepted the responsibility delegated to them. (*Congregation stands.*)

Do you on your part declare your interest in and your support of the program of Christian education in this church?

Congregation: To the furtherance of that program we are committed as followers of Jesus Christ, the Master Teacher.

Minister: Will you, whether as parents of church school pupils, members of a class or other organization in the church, stand ready to aid these your leaders by active participation and cooperation?

Congregation: To the assistance of officers, teachers and other workers in Christian education we offer our due portion of effort.

All: Hear us, our Father, as together we thank thee for the privilege of reading thy word in living language. Guide us as we meditate on it in our homes, share it in public worship, and teach it by our lives. Amen.

Materials — 1952-53 for "Africa" and "Home Missions and Human Rights"

THE REPRESENTATIVES of thirty Protestant denominational boards of missions and of education have selected for interdenominational study in 1952-53 two themes of great interest. The foreign missions theme is "Africa," a continent of strategic importance. The home missions theme stresses the place of the church in our national society under the title, "Home Missions and Human Rights."

In addition, special materials are supplied this year for the celebration of the 50th anniversary of the missionary education movement in the United States and Canada. Dramatic material for this purpose was given in the June issue of the *Journal* and other resources are listed below.

These materials are produced by the Joint Commission on Missionary Education of the National Council of Churches, published through the Friendship Press, and distributed through denominational book stores.

Home Missions

THEME: Home Missions and Human Rights

For Adults

These Rights We Hold, by Fred L. Brownlee. A basic study book tracing the course of human rights through the centuries and the contributions of the churches to the development of human rights. 160 p. Cloth, \$2.00, paper, \$1.25.

Accent on Liberty, edited by Mabel M. Sheibley. A dozen true stories of home missions in actions—stories concerned with people struggling to achieve basic human rights. 160 p. Cloth, \$2.00, paper, \$1.25.

Human Crisis in the Kingdom of Coal, by Richard C. Smith. An arresting analysis of the coal miners' plight, together with a recognition of such improvements as have been made, and a presentation of ways in which home missions can help miners to achieve fundamental human rights. Illustrated. 128 p. Cloth, \$2.00, paper, \$1.25.

Leader's Guide for Adults, by Earl F. Zeigler, giving study outlines and program suggestions based on the three books above. 32 p. Paper, 50c.

For Young People

The World Is My Home, by Ewald Mand. A gripping novel of new Americans and their rights, by a European novelist who knows what immigrants to America have to face. 176 p. Cloth, \$2.00, paper, \$1.25.

HOW—Home Missions Works for Human Rights, edited by Betty Stewart. A magazine type book giving in lively fashion

various facets of the five principal problems of human rights: the rights to belong, to education, health, work, and worship. Illustrated. 96 p. Paper only, 50c. *Leaders' Guide* for this book, by John D. Banks. 24 p. Paper, 35c.

For Junior Highs

When Given a Chance, by Lucille Hein. Planned for both individual reading and group use, this pamphlet tells about young people who found their chance at a home missions center. 32 p. Paper, 35c, \$3.00 per dozen. *Program Guide* for this book includes suggestions for activities, descriptions of methods and projects and source materials. 48 p. Paper, 50c.

For Grades 4, 5 & 6

Yakima Boy, by Grace W. McGavran. A story of two Indian boys, cousins and friends, and the conflict arising because the family of one is Christian and the other pagan. 128 p. Cloth, \$2.00, paper, \$1.25. *Leader's Guide, American Indians and Human Rights*, by Emily Ellis, with plans for ten sessions. 32 p. Paper, 50c.

For Grades 1, 2 & 3

The Gray Eyes Family, by Edith J. Agnew. An interesting story of a Navaho Indian family living on a reservation in Arizona. Illustrated. 128 p. Cloth, \$2.00, paper, \$1.25.

A Primary Teacher's Guide on American Indians and Human Rights, by Edith J. Agnew. Plans for ten sessions. 32 p. Paper, 50c.

Foreign Missions

THEME: Africa

For Adults

Africans on Safari, by Leslie C. Sayre. The life stories of typical and outstanding Africans who have successfully made the safari from primitive villages to Christian living. Illustrated. 176 p. Cloth, \$2.50, paper, \$1.25.

African Heritage, by Emory Ross. A factual, authoritative study of six basic African problems, including the human rights question, literacy, education, communist infiltration, and the future of the Christian program in Africa. Illustrated with pictorial maps. 160 p. Cloth, \$2.00, paper, \$1.25.

Guide for Adults on Africa, by Margaret Shannon. Programs and study outlines on the use of the above two books. 32 p. Paper, 50c.

For Young People

Jungles Ahead! by Esther D. Horner. Six real-life stories of contemporary Africans and the way they develop under the influence of the church. Illustrated. 128

p. Cloth, \$2.00, paper, \$1.25.

Spotlight on South Africa, by Oliver Powell. The responsibilities of Christians in light of the enormous tensions created in Africa by the color bar, urbanization, industrialization and colonialism. 48 p. Paper, 50c.

Youth Guide on Africa, by Rowena McCutchen. Suggestions on using youth materials on Africa in summer conferences and local churches. 48 p. Paper, 50c.

For Junior Highs

Chama's Choice, by Esma Rideout. An African boy's adventures from bush village to mission school and back to the village as a teacher. Illustrated. 144 p. Cloth, \$2.00, paper, \$1.25.

Fun and Festival from Africa, by Rose H. Wright. A rich assortment of resource material for social affairs. 48 p. Paper, 50c.

Youth Guide on Africa. (See above.)

For Grades 4, 5 & 6

Nyanga's Two Villages, by Esma Rideout Booth. The conflict involved in a hard choice between two ways of living represented by two kinds of African villages. Illustrated. 128 p. Cloth, \$2.00, paper, \$1.25.

A Junior Teacher's Guide on Africa, by Muriel Beaton Patterson. Plans, ideas and information for ten sessions. 32 p. 50c.

For Grades 1, 2 & 3

Mpengo of the Congo, by Grace W. McGavran. A small boy in Africa learns what difference it makes to a village when Christians go there to live. Illustrated. 128 p. Cloth, \$2.00, paper, \$1.25.

A Primary Teacher's Guide on Africa, by Armilda B. Keiser. Plans and procedures for ten sessions. 32 p. Paper, 50c.

For Kindergarten Age

Kembo, a Little Girl of Africa. A charming little picture story book for reading by parent or teacher. 64 p. Paper, 50c.

Visual Aids

Challenge of Africa. A new motion picture showing the conflicting influences affecting Africa. It tells the story of how African Christians are waging a battle for the survival of Christian ideals in Africa's cities in the face of sinister communist infiltration. Photographed in the French Cameroun. Black and white, 30 min. Rental, \$8.00.

African Panorama. A new sound film-strip giving a general survey of African conditions and showing various aspects of missionary work. Records either 78 r.p.m.

(Continued on page 37)



Primary Department

By Lillian White Shepard*

You will note that in the services for this month the dates are not given, but rather that the themes are put into bold-faced type. This has been done to remind readers that these worship resources are not limited in usefulness to the month in which they appear. In many cases it will be found advisable to file them and to select from present or back numbers materials which will enrich the unit of study being carried on in the department.

Theme for September: At School

THOUGHT FOR THE LEADER: "When God made man, he put his own innermost heart within him."

—MEISTER ECKHART

To the Leader:

This month children of the nation will be starting to school. Some will be starting for the first time. They are to enter a new world, and acquire "a second mother." Some children look forward to this; others are timid. It is hoped that these services may strengthen in the children as they start to school a sense of the undergirding of God in their lives and the consciousness that he is always present and ready to help them. This sensitiveness to God will make them kind and loving to people.

Keep your worship center simple, neat and unconfusing. The lovely Cizek print of "Christ with the Children" would make a good center because it expresses the tender love of God as seen in Jesus. All else you would need would be two ivory tapers, in blue candle holders if possible, and your offering basket in the middle of the table. For the last service, you may wish to use a picture of Samuel if you have a beautiful one.

Most of the songs are found in *Hymns for Primary Worship*, Westminster or Judson Press, and for these just the number is given. The other books used where indicated are *Sing, Children, Sing* (Methodist) and *Worship and Conduct Songs* (Southern Presbyterian).

1. God Goes with Us

QUIETING MUSIC: "How Strong and Sweet My Father's Care," No. 32

OPENING REMARKS by the Leader:

You will be starting to school tomorrow, some of you for the first time. You will need God's help. You will need his help to make you kind to people, to all the children and to the teacher. You will need his help to study hard and do your best work. You will need his help if you be-

come afraid of anything. You will need his help to make you tell the truth. God is always ready to help you. He notices every little bird. How much more he notices each of you and loves you! Even when you are bad, he is loving you especially and trying to help you to be good. Let us now in the silence ask God to come into our hearts and make us ready for school.

CALL TO WORSHIP:

Wait for the Lord:

Be strong, and let thy heart take courage;

Yea, wait for the Lord.

—Psalm 27:14

TIME OF SILENT PRAYER AND WAITING

HYMN: "How Strong and Sweet My Father's Care," No. 32

LEADER:

It is difficult to describe God. People describe him in many different ways. The song we just sang says he is "round about us like the air." He is round about us and he is within us too. He is the life that makes us breathe and walk and live. He is the feeling in our hearts telling us to love people and do the right things. God said to Moses, one of the Bible people a long time ago, "My presence shall go with thee." God's presence goes with us today. His presence will go to school with each one of you. His presence will be with you. If you know these verses from the Bible, you may say them with me:

SCRIPTURE:

God is the strength of my life;

Of whom shall I be afraid?

—Psalm 27:1b

God is our refuge and strength,

A very present help in trouble.

Therefore will we not fear, though the earth do change,

And though the mountains be shaken into the heart of the seas.

—Psalm 46:1,2

LEADER: We are very thankful to God for all he does for us. Let us sing a song of praise to him.

SONG: "I Will Sing to the Lord," No. 163

SCRIPTURE: Psalm 100, in unison.

LEADER: God has done so much for us, we are glad we can give our gifts for his work. Let us have our offering.

OFFERING:

Music: "How Strong and Sweet My Father's Care"

Response: "Father, Bless the Gifts We Bring," No. 169

INTRODUCTION TO THE STORY: Perhaps you aren't afraid to go to school, but some people are. The story today is about a little boy who was afraid.

STORY:

FIRST DAY AT SCHOOL

Dickie was scared. He was really pretty much of a mama's boy. After all, he was the baby in the family and while his older

sisters were at school, he had been home with his mother. But now he was almost six years old and he had to go to school. The time had come.

He was glad he was friends with the boy next door. They would be in the same room. But suppose the teacher were cross? His sisters had told about teachers getting cross at boys and even shaking them. Nobody had ever been very cross with Dickie. His father and mother were patient people.

"You'll take me to school, won't you Mother?" he said.

"No, Dickie," she answered gently, "You'll have to be grown-up now. You'll have to march off to school like a man. After all you know Tommy next door and you can go with him."

"Yes, Mother, but I wish you'd go with me too."

"No dear, you will get along all right. You know there is someone else will go with you. He will make you strong and brave if you will let him."

"I know, you mean God. 'Will he really make me brave?'"

"He really truly will do that if you will just leave things to him."

The morning came. Mother kissed Dickie goodbye and off, he went with Tommy, trying to smile bravely. Mother's heart went with him, although she started to wash the dishes.

"Mother!" called Dickie. It was almost noon. Dick came running into the house. He was Dick now. He would never be Dickie anymore; that was his baby name. "Mother!" he shouted, "School's wonderful! You ought to see my teacher! Whoopee! She's wonderful! She's nice, just like you, Mother! She talks to us as if we were big people, but she smiles all the time. Why, I've got two mothers now, and I'm not afraid any more!"

"My precious son!" said Mother as the tears of gladness came into her eyes. "I'm so glad you like your teacher. You will learn a lot at school, I know."

BENEDICTION:

The Lord be with us as we walk

Along our homeward way;

In silent thought or friendly talk,

Our thoughts be near to God.

—JOHN ELLERTON

2. Teachers Need Our Help

QUIETING MUSIC: *Adeste Fidelis* ("O Come All Ye Faithful")

CALL TO WORSHIP, sung to chorus of "Adeste Fidelis":

O come and let us worship,
O come and let us worship,
O come and let us worship
God, the Lord.

SONG: "Father We Thank Thee for the Night," No. 43

CONVERSATION: "Is there anything anyone would like to tell us about the first week of school?" (Perhaps we had better not ask whether anyone has thought of God at school, because this puts the children under too much temptation to say, "Yes" to please you or to compete with the other children.)

SCRIPTURE by Leader:

Blessed be the Lord,

*Dayton, Ohio.

*Available in blue and buff size 24x17½ inches from Pilgrim Press, 14 Beacon St., Boston 8, Mass. \$2.00.

Because he hath heard the voice of my prayers.

The Lord is my strength and my shield;
My heart hath trusted in him, and I am helped:

Therefore my heart greatly rejoiceth;
And with my song will I praise him.

—Psalm 28:6, 7

SONG OF PRAISE: (Tune, *Nicaea*)

Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee;

Holy, holy, holy! merciful and mighty!
Perfect in power, in love, and purity.

SCRIPTURE in unison; Psalm 23

LEADER: "Be still and know that I am God." Shall we worship in silence?

SILENT WORSHIP

OFFERING: The same as last week, except with music of "Boys' Choir Song," No. 47 in *Sing, Children, Sing*

STORY:

THE NEW SCHOOL TEACHER

Virginia was a shy girl when she was in high school. When the principal told all those in the junior class of high school that the United States was in great need of school teachers, she immediately thought, "I'd be afraid to do that!"

"There aren't nearly enough school teachers to go around," said the principal, "and they are having to let people teach who really are not well enough trained to do it. You see, there were a great many babies born at the time of the last war, and now they're old enough to go to school and there just aren't enough teachers. If any of you students would decide now that you want to become teachers, you would have time to become really well trained."

"I'm not good-looking enough," thought Virginia, "I'm afraid the children would laugh at me." But down deep in her heart, Virginia was just aching to become a school teacher. She had always taken care of her younger brothers and sisters and all the neighbors' children as well; she just loved children. Then, too, she had always liked school. She liked desks and books and notebooks and writing tablets and pencils and crayons and chalk.

So finally her desire to teach began to overcome her fears and she went to the principal. "Could I possibly become a school teacher?" she asked.

"Definitely!" said the principal. "I think you would make an excellent one. I have known you pretty well all your life, and I think you are wonderful with children, and you're good in your studies. I do hope you will decide to do it."

That settled it. Virginia decided she would be a teacher. She joined the high school club which was called Future Teachers of America and began reading right away books on how to teach.

And now the day had come. She had gone through college and then taken her Master's degree. She had done one year of practice teaching. She was well prepared. She was a teacher. She was hired to teach the third grade at Longfellow school. She had everything carefully planned for the first day, but she was scared, oh so scared and nervous! Suppose the boys and girls wouldn't like her! Suppose they weren't nice to her! They'd been all right in practice school, but this was different; she was completely on her own now, except for the principal and she mustn't depend on her.

Suddenly the boys and girls filed in from the playground. Bobby was leading. He was a big, lively boy. The rest of the class usually did what Bobby did. The new teacher gave him a quiet, friendly smile in

spite of her nervousness; she liked boys like Bobby.

"She isn't very pretty," thought Bobby, "but there's something about her that I like. I like her!"

Miss Virginia told the children where to sit. Bobby quickly did just what she said. They all sat quietly in their seats waiting for what the new teacher wanted them to do next.

"I believe we're going to have a good time together this year boys and girls," she said. "I believe I'm going to like this room." The boys and girls smiled. They were going to like it too.

MEDITATION (led by Leader):

Most of you are glad to help your teachers by cleaning the blackboard or the blackboard erasers, or sharpening her pencils. But are you glad to help her in harder ways; for instance, waiting quietly when she is busy doing something and hasn't told you what to do? You can answer that question and the next ones to yourself. (Allow a moment for thought after each question.)

Are you glad to help your teacher by studying as hard as you can?

Are you glad to help the teacher by being nice to all the boys and girls and not getting into arguments and quarrels?

Are you glad to help the teacher by helping some of the children who cannot get their lessons as quickly as you can?

Are you glad to help the teacher by being cheerful and nice, even when she is cross or unfair?

Are you glad to help her by telling the truth even when you have done something wrong?

PRAYER: Oh God, we are weak; we often do bad things. We need thy help very badly. Help us to treat our teachers in the right way, to be always loving and kind. We are glad that we have someone to help us learn things that are good to know. We want to please our teachers, but most of all we want to please thee. Amen.

LEADER: There's an old song boys' choirs sometimes sing. It is very suitable for us when we are thinking about school. These are the words: (Read them.)

SONG: "Boys' Choir Song," No. 47 in *Sing, Children, Sing*

BENEDICTION: Same as last week

3. The Great Teacher

QUIETING MUSIC: "Boys' Choir Song," No. 47 in *Sing, Children, Sing*

CALL TO WORSHIP: "O Come and Let Us Worship" (See words in previous service.)

SCRIPTURE in unison: Psalm 100

SONG: "I Will Sing to the Lord," No. 163

CALL TO SILENT PRAYER:

The Lord is in his holy temple,
Let all the earth keep silence before him.
Let us sit quietly and wait for God to speak to us.

SILENT PRAYER

CONVERSATION: "Last week we were talking about our school teachers and what we might do to help them. Does anyone want to say anything about that today?"

STORY:

THE GREAT TEACHER

John was a good boy. His parents loved God and often spoke to John about him. They often read the Bible together. Before John was seven years old, he had felt

the presence of God with him.

One time on the way home from school, he sat down on the edge of the road and began to read his Bible which he had with him. John's parents had taught him to read when he was quite young, so he was able to read the Bible. While he read, the sweetness of the presence of God came into his heart. There were other times like this too.

But one day, when John was on his way to a neighbor's house to do an errand, a terrible thing happened. John saw a robin sitting on her nest in a tree. When John came near, she was afraid something would happen to her babies and she began flying around and crying. It was strange, whatever made John do it. It was just thoughtlessness, I guess, but he began to throw stones at the mother bird as she wheeled around in the air. Maybe he didn't really expect to hit her, but one of his stones did, and she fell to the ground dead.

Suddenly John was struck with horror to think what he had done. He suddenly realized what a cruel and awful thing it was to kill an innocent mother bird while she was trying to protect her young. And there were the little birds crying, up in the nest in the tree. John realized they would starve to death without their mother. The only merciful thing to do was to climb up into the tree and kill them. That would be better for them than to starve slowly. This John had to do.

As John walked on to the neighbor's house, he was greatly troubled over what he had done. He was grieved for a number of hours. In fact he never forgot this. He was so sorry about it that he grew up to be tender-hearted toward all human beings and all creatures.

COMMENTS by the leader: What was it that made John know that he had done a wrong thing? What was it made him sorry? Yes, it was God talking to him and teaching him. God is the great teacher and will teach each of us if we will listen and obey him.

SONG: "Boys' Choir Song," No. 47 in *Sing, Children, Sing*

BENEDICTION: same as for September 7

4. God Calls Us

QUIETING MUSIC: "Speak to Thy Child, O God," No. 66 in *Worship and Conduct Songs*

CALL TO WORSHIP:

Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you? (I Corinthians 3:16)

God is a Spirit; and they that worship him must worship in spirit and truth. (John 4:24)

SONG: "I Love the Quietness of Prayer," No. 39

QUIET TIME

HYMN: "All People That on Earth Do Dwell," No. 2

HYMN: "Holy, Holy, Holy" (See service for September 14)

OFFERING: Same as before with music of "Speak to Thy Child," No. 66 in *Worship and Conduct Songs*

STORY:

GOD CALLS SAMUEL²

In a way, Samuel was going to school when he went to live in the temple with old Eli, the priest. Eli was going to be his teacher, and Samuel would be the only pupil in the school.

Samuel's mother was so grateful to God

for Samuel that she let him go to help Eli in the temple, which was probably a large, beautiful tent in those olden days. Eli must have taught Samuel what he could do to help. Maybe he swept out the tent. Maybe he brought wood for the fire on the altars where people in those days roasted animals as a gift to God. Eli was very old and could not see much, so Samuel probably ran errands for him. Whenever Eli called, he ran quickly.

Samuel slept in the temple every night. In that country, people slept on mats on the floor. Samuel's mat was in the main part of the tent, and Eli's was a little way off. One night, Samuel lay down to sleep. The lamp was still burning in the temple. Samuel did not go to sleep right away. While he lay there, he heard a voice say, "Samuel." He answered, "Here I am," and ran to see what Eli wanted. "Here I am," he said, "you called me."

Eli said, "I didn't call you. Go back and lie down again." Samuel went back to bed, but again he heard someone calling his name. He got up and went to Eli again

and said, "Here I am, for you called me." But Eli answered, "I called not, my son; lie down again."

The very same thing happened a third time; then Eli knew that the voice that was calling Samuel was God's voice within Samuel. "Go, lie down," he said, "and if the voice calls again, thou shalt say, 'Speak, Lord, for thy servant heareth.'" So Samuel went and lay down in his place. And again the voice came, "Samuel!" Then Samuel answered, "Speak, Lord, for thy servant heareth." Then Samuel began to understand some things he had never understood before. God was speaking to him. He had a new teacher.

SONG: "Speak to Thy Child, O God," No.

66 in *Worship and Conduct Songs*

BENEDICTION: Same as before

²Another good story for this last service is "In the Park," page 83 in *Thoughts of God for Boys and Girls*, Summer 1952. If you use this, follow with the "Boys Choir Song" instead of "Matthew 7:12, offering plates, and candles if desired."

Junior Department

by Helene M. Suiter*

You will note that in the services for this month the dates are not given, but rather that the themes are put into bold-faced type. This has been done to remind readers that these worship resources are not limited in usefulness to the month in which they appear. In many cases it will be found advisable to file them and to select from present or back numbers materials which will enrich the unit of study being carried on in the department.

Theme for September: Some Great Rules for Living

FOR THE LEADER:

This year the first Sunday in September will be after Labor Day. This means that most people will be home from vacation. September is always a time of welcoming people back to our church schools. If you have new fourth graders in your department, primary children promoted in June, you will want to spend some time in welcoming these children and helping them to feel at home in the junior department.

As you read through the services, you will notice several places where juniors are to take part. See that they have sufficient time for preparation. If the children made a new worship hanging or cloth during the summer, you will want to use this on your worship center.

Since the Revised Standard Version of the Old Testament will be released at the end of the month, try to use the Revised

Standard Version of the New Testament whenever possible.

All suggested hymns and music will be found in *Hymns for Junior Worship*, Westminster or Judson Press.

1. The Golden Rule

WORSHIP CENTER: One of the pictures of the Sermon on the Mount or a head of Christ, fresh flowers, a Bible open to Matthew 7:12, offering plates, and candles if desired.

PRELUDE: "Seek Ye the Lord While He May Be Found"

CALL TO WORSHIP: Psalm 19:7-10 (read by leader)

HYMN: "Come Thou Almighty King"

HYMN: "O Master Workman of the Race"

TALK:

THE BEST RULE OF ALL

In every country, in every community, in every school or home or group where people live together we find rules. Sometimes we get rather tired of learning and obeying the rules of our group. We wish we didn't have to bother with them. Perhaps you have wished you could live some place where there were no rules. I wonder what such a place would be like.

If people drove automobiles in a place without rules, we know that our lives would be in danger all the time. If there were no rules for testing and keeping the water and milk supply clean and pure, we know that there would be much disease and illness. If there were no rules about respect for other people's property, what would happen to our homes and lawns? Without rules we would have absolutely no way of protecting our personal possessions. In fact, our very lives would be in constant danger; people could harm and spoil and destroy, and there would be nothing to stop them.

Very early in the history of the world people found that they must have rules in order to live happily. As the years passed, people seemed to need more and more rules or laws. When Jesus lived on the earth, the Hebrews had hundreds and hundreds of rules, or laws, as they called them. As a young boy in a synagogue school Jesus must have memorized great numbers of these laws. He knew the law, but he also knew that it was very hard for people to keep hundreds of laws in their minds all the time. While they were remembering some, they forgot or broke others.

Jesus had a way of always seeing and understanding the important thing. He gave the people very few rules for living, but the few rules he gave were very, very important. Perhaps Jesus' most important rule is what we call the "Golden Rule." We call it "golden" because it is so fine and good. You have heard it many times, but listen carefully while I read it from Bible. We find it in two different places.

SCRIPTURE: Matthew 7:12, Luke 6:31 (use Revised Standard Version of the New Testament if possible)

LEADER:

What was Jesus saying to the people and to us? (Allow time for comment) Yes, he was saying, "Treat people, everyone, as you, yourself, would want to be treated." It is a very easy rule to repeat, but when we try to obey it, we find it very difficult, indeed. Sometimes it's even hard to keep the Golden Rule in our own homes among the people we love the most, to say nothing of how hard it is to keep this rule when others are unfair or unkind or even "mean" to us. It is very hard to live the Golden Rule.

But suppose we could or did treat people the way we would want them to treat us. What sort of a world would we have then? (Let juniors contribute to discussion. They will probably make such remarks as "no wars," "no strikes," "no crimes of killing or stealing," "no dishonesty and cheating in business," "no unhappy homes," etc.) It would certainly be a different world from the one we know. It would certainly be a much happier world.

Unfortunately not many of us even try very hard to follow the rule Jesus gave us. We make excuses and say that it's too hard or no one else is doing it. Yet this rule is the most important thing about being a Christian. Jesus, himself, lived according to the Golden Rule. He wants us to try to do the same.

A few years ago a little man, who had never harmed anyone, was shot to death in India. He never claimed to be a Christian; yet all his life he had really tried to live by the Golden Rule. Those who knew him well said that Mahatma Ghandi really lived this great rule each day of his life. Many felt that he had followed Jesus' way of life more perfectly than anyone who has lived since Jesus. Is it not amazing that a non-Christian might teach us Christian people a better way of following our Master?

PRAYER:

Dear God, our loving Father, you are always so ready to forgive us when we do wrong or when we do not try very hard to do the right. We are glad that you are a kind, forgiving God. Help us, however, to want to be real followers of Jesus. May the Golden Rule be more than words to us. May we try to make it our way of life. May we think of the things we would want others to do to us; then may we try to do those things to others. We pray in

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the name of Jesus who gave us this great rule for living. Amen.

PRAYER HYMN: "Lord, I Want to Be a Christian"

2. A Very Old Rule

WORSHIP CENTER: Similar to last week, but if possible substitute a picture showing one of the prophets preaching.

PRELUDE: "Seek Ye the Lord While He May Be Found"

CALL TO WORSHIP: Psalm 19:7-10 (Encourage juniors to repeat these verses with you.)

HYMN: "Holy, Holy, Holy! Lord God Almighty"

PRAYER: Everlasting God, our Father, we know that thou art a holy God worthy of our greatest love and adoration. We praise and thank thee for thy constant care and goodness to us. Pardon our mistakes and shortcomings, and fill us with a desire to follow thy great laws for living. Amen.

HYMN: "For Man's Unceasing Quest for God"

LEADER:

A RULE TO REMEMBER

Through the centuries as people have learned about God, they have worshiped him in different ways. People have always felt that in order to show their love for God, they must give him something. Long ago the most treasured possessions of any people were their flocks and herds, oils and grains. The only way they knew to give their gift to God was to sacrifice or burn it on an altar.

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The Hebrew people followed this custom. In the time of Jesus sacrifices were still offered in the great Temple in Jerusalem. However, Jesus taught a better way of giving to God. He said that when we share or give to someone who is in need of our help, we are giving to him. Even hundreds of years before Jesus lived there were some prophets or religious teachers who taught some of the same things Jesus taught the people.

About eight hundred years before Jesus there was a prophet named Micah. He had often watched the people as they made their religious sacrifices. Sometimes hundreds of animals would be laid on the altar and burned as an offering to God. Afterward Micah would watch as the same people went back to their homes and businesses. He would see the same people cheat and steal from each other. He would see them take advantage of those who were weaker or poorer than they. He would hear them tell lies about each other. He would see the unkind and cruel ways in which they treated their neighbors. He would notice how proud and haughty they were, how pleased they were with themselves because they could give such large offerings to God.

Often Micah must have felt heartsick for these people. What good was it doing them to worship God and offer sacrifices if they did not live good lives? Hear the words which Micah spoke to the people of his day:

SCRIPTURE: Micah 6:6-8 (read by a junior)

LEADER:

In a few words Micah has given what is still a very good rule for living. "And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8b)

Let us see how this law would work out for happy living. What do we mean by justice? (Let juniors answer.) To do justly would mean to be fair and upright in all our dealings with others. We often hear the word mercy. What does it mean? (Pause for comments.) Yes, a person who is merciful is kind and forgiving; he feels sorry about another's troubles and mistakes. It is true we need justice in our dealings with other people; we need to be fair and impartial. But mere justice would not make a happy world. We must add kindness and forgiveness, mercy to our justice. Then Micah said that we must walk humbly with our God. It is rather hard to understand the real meaning of the word "humble." I believe Micah was saying that we must live from day to day without bragging and boasting and feeling proud about our good acts but doing what is right because we love God and want to please him. To do justly, to love mercy, and to walk humbly with our God is a rule for us to remember and to live by each day.

HYMN: "Show Me What I Ought To Do"

3. A Rule for the Sabbath

WORSHIP CENTER: A picture of people worshipping in church, flowers, Bible open to Luke 6:11, candles if desired.

PRELUDE: "Seek Ye the Lord While He May Be Found"

CALL TO WORSHIP: Psalm 19:7-10 (repeated by group)

HYMN: "O Worship the King"

PRAYER: Great God, our King and our God, throughout the world millions of people are praising thee upon this holy

day. We raise our voices with theirs in songs of glad joy and adoration. While we are here in this church may we truly worship thee. As we go to our many different homes, may we continue to show our love for thee by serving thee faithfully. In Jesus' name we pray. Amen.

HYMN: "Sabbath Prayer"

LEADER: The Jews were very strict about keeping the sabbath day. No one was supposed to do any work at all. Some of them tried to find fault with Jesus by saying that he broke the sabbath by healing. Notice the answer Jesus gave when he was questioned about this.

SCRIPTURE: Luke 6:6-11 (Read by a junior)

STORY:

WHAT SHALL I DO?

"I can never think of anything to do on Sunday afternoon," sighed Betty. "What did you do when you were a boy, Grandfather?"

"When I was a boy," replied Grandfather, "Sunday was a very special day. On Saturday morning we began to get ready for Sunday. First of all my mother prepared and cooked all the food so that we would not have to do any work on the sabbath. Then we had to brush our best suits and shine our shoes and see that everything was ready for Sunday morning. On Sunday morning we all went to Sunday School and church. The sermons were long in those days, Betty; yes, an hour sermon was a short one. Then we walked home and ate our dinner. After dinner we children read our Bibles and studied our catechism. Sometimes we would gather around the piano and sing hymns until it was time to go to bed."

"It doesn't sound as though you had much fun," said Betty.

"I'm afraid I didn't always enjoy my Sundays, Betty. Of course, I learned a lot of good things, but I believe the boys and girls of today can really do more interesting things on Sundays. If you remember it was Jesus who said, 'The sabbath was made for man, not man for the sabbath.' I don't believe Jesus ever meant Sunday to be a day when we can't do this and we can't do that. But I do believe he must expect it to be a day which is different from other days in the week. We should 'remember the sabbath day to keep it holy.'"

"Tell me about some of the interesting things we can do," said Betty.

"Well, it seems to me," replied Grandfather, "that you children do some of these interesting things and don't even know it. What were you and Bobby working so hard on during the summer?"

"Oh, now I remember," laughed Betty. "Those were some things we got interested in during vacation church school. Bobby made a diorama, and I made some puppets and a stage. Daddy helped us a little. It was a lot of fun."

"Of course it was," smiled Grandfather. "What did you ever do with it? I should think you would want to use it some more."

"That's a good idea," said Betty, jumping up and starting toward the door. "I'm going to ask Bobby to help me get those things out of the cellar. The story we had in church school today about Joseph and his brothers would make a wonderful play. Only there are a lot of people in it. We'll have to ask some of our friends to help us make some more puppets and work them

with us.¹⁾

"That's a good idea, Betty," said Grandfather. "I'll sit here and doze and read until you are ready to give the play. Then I want a front seat. If you ask your friends to help, you should be able to think of a lot of interesting things to do on Sunday afternoons. And you need only one rule, 'Remember the sabbath day to keep it holy.'"

H. M. S.

HYMN: "My Father's Care"

4. The Greatest of All Rules

WORSHIP CENTER:²⁾ Similar to the one used in service number 1. Try to use a different picture.

PRELUDE: "Seek Ye the Lord While He May Be Found"

CALL TO WORSHIP: Psalm 19:7-10 (repeated by group)

HYMN: "Fairest Lord Jesus"

PRAYER: For the rest of the night and the opportunities of another day we thank thee, O Lord. Grant us courage to stand for and to do the right. May we be slow to find fault with others but quick to forgive. May we be eager to help those who need us. May we try to pattern our lives after the life of Jesus. For his sake. Amen.

HYMN: "Teach Us, Dear Lord, to Pray"

LEADER: One day a man said to Jesus, "Which is the first or most important commandment?" As we said the other week, the Hebrews had hundreds of laws. It would be very hard to say which was the most important. It would even be difficult to select one of the Ten Commandments. But Jesus was always very wise in answering such questions. Let us hear the story as it is written in the Bible:

SCRIPTURE: Mark 12:28-31 (read by a junior)

LEADER:

"There is no other commandment greater than these," said Jesus. I believe you will find this to be absolutely true. If we could keep, really keep, these two great laws, we would never have to worry about breaking any law that has ever been made. Can you think of any rule or law which would not be included in these two great commandments? (Pause) We might go on and name and name rules, but each time we will find that the two great laws cover them.

Some of you have learned or studied the Ten Commandments, the great laws of the early Hebrews. Let us review them briefly. (Read or repeat with group the Ten Commandments, Exodus 20:3-17. The first sentence of the long commandments will be sufficient.)

Today we are going to use a reading which is something like a litany. We will all read the response which is based on one or the other of Jesus' great commandments. Ten juniors will read the other part, each representing one of the Ten Commandments. (Group response could be written on board. It will be necessary for the leader to explain that the first response is used *before* the first four readings: the second response *before* the next six readings. The last response is different.)

LITANY:

TWO COMMANDMENTS OVER ALL OTHERS

Group: If I really love God with all my heart and soul and mind and strength,

1st Junior: I will place no other gods before Him. I will not consider anything or any person as more important than God, for he will always be first in my life.

Group: If I really love God with all my heart and soul and mind and strength,

2nd Junior: I will never make of anything a graven image. I would not dream of making or worshipping a god carved out of wood or stone, but I will be careful not to make an idol of money or fame or any other thing which might keep me from loving and serving God.

Group: If I really love God with all my heart and soul and mind and strength,

3rd Junior: I will not take the name of God in vain. I will never use His name in a profane way just because I am angry or careless or because other people so misuse the name of God.

Group: If I really love God with all my heart and soul and mind and strength,

4th Junior: I will remember to keep the sabbath day holy. I will use this day for the worship of God and for the doing of especially kind and worthwhile deeds.

Group: If I really love my neighbor as myself,

5th Junior: I will honor my father and my mother and all those who care for me and have authority over me. I will remember that my closest neighbors are those of my own household and do my part to make my home a happy place for all.

Group: If I really love my neighbor as myself,

6th Junior: I will never want to harm or kill anyone. I will be careful not to think the thoughts of hatred and jealousy

which later make people want to kill and murder.

Group: If I really love my neighbor as myself,

7th Junior: I will not have to worry about committing adultery when I grow older because while I am young I will fill my mind with thoughts of others that are fine and clean and good. I will refuse to listen to any story or language that is unclean or indecent, or to pass it on to others.

Group: If I really love my neighbor as myself,

8th Junior: I will not steal or take anything which does not belong to me because this would be an unfairness to my neighbor.

Group: If I really love my neighbor as myself,

9th Junior: I will not bear false witness. I will not harm a neighbor by telling an untruth or falsehood about him because I would not want anyone to treat me unfairly.

Group: If I really love my neighbor as myself,

10th Junior: I will not covet what is my neighbor's. I will not want what belongs to someone else so much that I begin to think thoughts of jealousy and envy about that person.

Group: All these rules for good living and many more I will try to follow as from day to day I strive to love God with all my heart and soul and mind and strength and as I try to love my neighbor as myself.

HYMN: "I Would Be True"

Junior High Department

by Josephine Z. Nichols*

Theme: Bless Us in Thy Service

You will note that in the services for this month the dates are not given, but rather that the themes are put into bold-faced type. This has been done to remind readers that these worship resources are not limited in usefulness to the month in which they appear. In many cases it will be found advisable to file them and to select from present or back numbers materials which will enrich the unit of study being carried on in the department.

TO THOSE WHO PLAN THE WORSHIP:

What a trust we have! We are the ones who keep Christ's spirit alive in the world today. While he lived on earth he did everything in his power to keep God's spirit in the minds of people. He tried to show his disciples that they would be the carriers of his ideas. They would carry on his work.

Today *we* are the disciples who have to represent and interpret both God and Jesus to the people we meet. None of us can do alone what needs to be done. None of us can be spared. And we need

every part of us,—minds, hands, feet, voices, strong bodies, willing spirits. We are proud to have God give such a wonderful trust into our care. We realize that we must live up to his plan. We must live up to it daily, weekly,—in fact all the time.

As we plan these services, let's emphasize the things that would help our growth. Let's take many of the young people into a sharing with us in the planning and carrying out of the worship experience.

Look over the outline of the program in committee, then plan how to use the services to the best advantage. Change, add, rearrange to suit your needs.

1. Bless Our Minds

INVOCATION: Isaiah 26:3, 4

HYMN: "Let the Whole Creation Cry"

LEADER: (speaks of the theme, retelling the following in his or her own words, if possible.)

When Jesus was in Palestine carrying on his personal work, he tried all the time to be about "his Father's business." He used his mind to plan and study; he went away from the crowds and meditated and prayed and worshipped. But always after times of quiet and of planning, he returned alert and energetic to the life and

*Curriculum writer, Columbus, Ohio.

work of the day. He used his mind, his spirit and his body, all of himself, in a work of friendliness to all people.

Jesus' disciples realized shortly after he died that they must carry on his work. "Jesus has no hands but ours" would have been solemn words to them. They knew that if his work was to go on, they must become his messengers. In fact they must become his hands, his feet, his tongue. If all of those who call themselves Christian today stopped being outlets for Jesus' message and his spirit, then his message would soon be lost. God has no hands or feet but ours.

PRAYER:

Lord, we realize that Jesus showed your love through all the actions of his life. His disciples, too, tried to express Jesus and God the Father in their lives. Help us to be expressions of Jesus and his love in the world today. Give us willingness to use our minds not only during this week but during the weeks to come. Amen.

LORD'S PRAYER (in unison)

HYMN: "Take Time to Be Holy"

SCRIPTURE FINDINGS: (Questioner and five answers)

Questioner: Did Jesus think that he should try to be active in God's work?

First: Yes, for even as a young boy, he told his mother, "I must be in my Father's house." (Luke 2:49.) Later he said, "The works that I do in my Father's name, they bear witness to me." (John 10:25b.)

Questioner: Can you give us some Bible references for using our minds in study?

Second: Psalm 119:104-105 says: (Read)

Third: Paul wrote to disciples at Philippi and said: (Read Philippians 4:8)

Fourth: Paul also said in another letter: (Read 2 Timothy 2:15)

Fifth: Jesus mentions the use of the mind in the Great Commandments: (Read Matthew 22:37)

EXAMPLES OF PLANNING IN OTHER GROUPS:

(Have several from your group report on "Examples" which will be found at the end of this week's service. Your committee may have decided which ones seem most applicable to your needs.)

HYMN: "O Word of God Incarnate" or "God of Grace and God of Glory."

BENEDICTION: "In the midst of a congregation at prayer, God's presence will be found." Berachot 6a.

EXAMPLES OF PLANNING IN OTHER GROUPS

The members of one junior high group that had to worship in a church gymnasium made screens which later they decorated with pictures. By the use of these screens they created a much smaller and cozier room. Later they made a worship center, which could be set up easily and packed away quickly.

Ted's group of intermediates planned for better worship services by electing a

worship planning committee. This idea worked so well that they soon elected committees to care for social activities, program and business.

Martha's group increased the effectiveness of its meetings by using a definite study book. Eva May's group was studying but had not been using any worship aids. These two girls were school friends but attendants at different churches. They traded ideas and relayed them to their circles, which helped not only the girls but also their entire groups.

2. Bless Our Hands

OPENING HYMN: "My Master Was a Worker"

INVOCATION:

"... know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee..." I Chronicles 28:9

POEM: "Jesus Christ and We"

(Find and read this poem. It starts "Christ has no hands but our hands." It is by Annie Johnson Flint and is found in *Christ and the Fine Arts* or in *Hymns for Creative Living*.² It was also printed in the *International Journal* for February 1951, page 33.)

SCRIPTURE: Ecclesiastes 9:10a; Psalm 90:17b and c.

TWO STORIES: (Use one or both as your Committee sees fit. They will be found at end of service)

POEM:

DISCOVERY

I cannot invent
New things,
Like the airships
Which sail on silver wings;
But today
A wonderful thought
In the dawn was given,
And the stripes on my robe,
Shining from wear,
Were suddenly fair,
Bright with a light
Falling from Heaven—
Gold, and silver, and bronze
Lights from the windows of Heaven.
And the thought
Was this:
That a secret plan
Is hid in my hand;
That my hand is big,
Big,
Because of this plan.
That God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do for the world
Using my hand!

TOYONIKO KAGAWA³

PRAYER:

Help us, Father, to become Christ's hands on earth. Help us to use our hands this week as though we thought they were truly the hands of Christ. Help us to carry out your plans tomorrow, all week, all year. In his name we pray. Amen.

HYMN: "Rise Up, O Men of God"

TWO STORIES:

¹By Cynthia Pearl Maus, Harper and Brothers, 1938.

²Judson Press, 1935.

³From *Songs from the Slums* by Toyoniko Kagawa. Copyright, 1935. Abingdon-Cokesbury Press. Used by permission.

JESUS CHRIST HAS NO HANDS BUT OURS

Mother's hands were crippled. She could do very little of the housework. Marjorie and Tom hurried home from school. They took turns at the work. Mother often called them "her right hands."

Marjorie and Tom became accustomed to helping. They took the work of their hands for granted. At church they helped in serving suppers. They set out chairs to help the janitor. Tom shoveled snow in winter and cut the church grass in summer. Marjorie helped the girls make curtains for the recreation hall. Both children helped with Friendship blankets; Tom making some Weave-It frames and both making blocks. They contributed to work in Mexico and Africa. They wrote letters to Pen Pals.

One day the minister of Marjorie and Tom's church spoke of the young folks who helped in that parish. He said, "Christ did all he could with his hands while he was here on earth. His hands worked at a carpenter's bench as he assisted Joseph. His hands unrolled the parchment scrolls as he read and studied in the temple. Remember his hands reaching out to the leper, to the blind, to the sick, to the little child. He broke bread with his hands and blessed it. His hands were pierced with wounds as he suffered on the cross."

The minister continued, "Today in this church, in our world, Christ has no hands but ours. We must carry on for him. In this church he has many hands busily working for him. Do your hands take their turn at service?"

Tom and Marjorie could honestly answer "yes."

If your minister asked that question, what would be your honest answer?

WORK DAY FOR CHRIST

One youth group, like many others in its denomination, declared a "work day for Christ," on which each member of the group tried honestly to get a job and then contribute the money to the treasury of the organization. Some hired out as baby-sitters; some washed windows; others cleaned attics, painted floors, washed dishes. One girl read to an old lady for the afternoon. The money earned was used for a scholarship to send a young person to school in the Philippine Islands.

Another group declared a similar day but instead of working out in people's homes and bringing in the money, they brought their hands directly to the church. All day they did "odd jobs" around the church building. Some repaired kindergarten chairs; others washed down the painted woodwork; some constructed very simple cupboards; others polished long-neglected brass doorknobs and wall fixtures.

Use of their minds preceded the use of their hands in both groups. Planning and working were equally important.

3. Bless Our Feet

OPENING HYMN: "O God, Who Workest Hitherto"

INVOCATION: Isaiah 52:7

LEADER:

Jesus used his feet for God. He walked over the dusty highroads of Palestine, over valley, plain and hill to carry the good news about his Father. Agile feet have carried his message for hundreds of years. Young missionaries today go tramping around the world, taking the story of Jesus and his way of life in home mission work



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in this country, in far-away places on the other side of the earth.

Bill's not a cripple but he hesitates to use his feet. He always thinks to himself that there are a lot of other young folks besides him. He says: "It can't matter very much whether I use my feet or not, can it? If I manage to get down to the church, I just rest my feet from then on."

Probably Bill is the kind of person who rests his brain too. And his hands. But if he does, perhaps he hasn't thought very much about how things get done today.

POEM: Read Kagawa's poem, "Discovery" again (or Annie Johnson Flint's "Jesus Christ and We." See reference from last week)

SCRIPTURE: Notice that the cripple in the story expected money rather than expecting to get reliable feet. He did, however, use his feet when he found he had perfectly good ones! We read Acts 3:1-10.

HYMN: "O Jesus, I Have Promised"

DEDICATION:

Leader: O Lord, to thy work we dedicate our minds.

Group (in unison): *We dedicate our complete selves.*

Leader: O Lord, to thy work we dedicate our hands.

Group: *We dedicate our complete selves.*

Leader: O Lord, to thy work we dedicate our feet.

Group: *We dedicate our complete selves.*

All: *In Christ's name and in his service.* Amen.

4. Bless Us in Thy Service

HYMN: "Forward Through the Ages"

INVOCATION: Jeremiah 29:13

LEADER:

Those of us who use our minds, eyes, hands, ears and feet in God's service usually find plenty of things to do. We know that we want to help Jesus in every way. And we are always on the look-out for ways in which to take our share of the "Father's business." When Jesus was here he was enthusiastic about God and God's work. Now we must live enthusiastically or how will folks know of Jesus' way of life or his teachings?

Christ has no pocketbooks but ours. He has no "Fellowship" groups except the ones we "Fellowshippers" make possible. He has no church but the church that his followers carry on. He has no disciples on earth but those who truly work in his name.

POEM:

WHERE SHALL WE FIND GOD?

God is in all beautiful things.

We can go out in the woods and find him
If we will rest and be quiet and think;
And if we are lonely and sad,
He will fill us with joy.

And God is nearer than this.

We can go into our homes and find him
Where fathers and mothers are working
To care for their children.

And God is in cities and towns.

We can go into the streets and find him,
Where people are helping each other,

⁴From *As Children Worship* by Jeanette Perkins Brown. Copyright, the Pilgrim Press. Used by permission.

July-August, 1952

Helping lost children and finding them homes,

Nursing sick sailors on hospital boats,
God's love is in people.

God is in us, making us helpful,
Giving us strength to be kind and do right.

God is a Spirit, a Spirit of love,
A Spirit of truth, of kindness, of joy.

Wherever these are,
We find God.

SCRIPTURE: Acts 20:35; Luke 8:39

DEDICATION OF OUR OFFERING AND OURSELVES:

Father, we are very proud that you
dared to trust us to help you to carry on

Jesus' work. We realize that through us
and the way we act people see Jesus today.
We dedicate ourselves to try to be
good carriers of Jesus' work here on earth.
Help us. Amen.

HYMN: "I Would Be True"

CLOSING CIRCLE: "Thy kingdom come,
thy will be done through us." Amen.

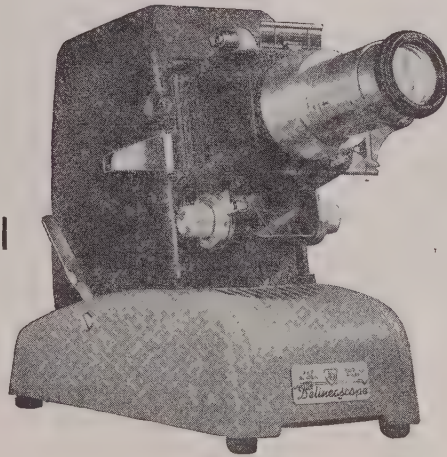
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Senior High and Young People's Departments

By Oliver and Edith Cummings*

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Theme: Our Religious Heritage

TO THE LEADER:

This is the last of the series of worship services based upon the objectives of Christian education. It is quite appropriate that this month's theme should be on the Bible, as at the end of the month comes the time for which we have been waiting—when the Revised Standard Version of the Bible will be off the press. It will not be possible to buy copies before September 30. However, special mention should be made on September 28 of the community observances to be held the following Tuesday. If possible, the church should buy a copy for the use of the Youth Fellowship, and a certificate for such a copy might be given to the president of the Fellowship on that Sunday.

The month's objective is to effect in growing persons the assimilation of the best religious experience of the race, pre-eminently the record of the Bible, as effective guidance to present experience.

1. "Faith of Our Fathers"

WORSHIP CENTER: A miniature altar of stones such as Abraham might have made wherever he pitched his tent.

PRELUDE: "Pilgrim's Chorus" from *Tannhauser* by Wagner

CALL TO WORSHIP: Psalm 84:2b,3; 61:3
RESPONSE: (Read by a speaking choir or sung to the tune found in *The Methodist Hymnal* or other hymnals)

The God of Abraham praise,
All praised be His Name,
Who was, and is, and is to be,
And still the same!
The one eternal God,
Ere aught that now appears;
The First, the Last: beyond all thought
His timeless years!

His Spirit floweth free,
High surging where it will;
In prophet's word he spoke of old—
He speaketh still.
Established is His law,
And changeless it shall stand,
Deep writ upon the human heart,
On sea, or land.

He hath eternal life
Implanted in the soul;
His love shall be our strength and stay,
While ages roll.

*Dr. Cumming is Minister of Evangelism and Religious Education, First Baptist Church, Los Angeles, California.

Praise to the living God!
All praises be His name,
Who was, and is, and is to be,
And still the same.

—14th Century

HYMN: "Come Thou Almighty King"

SCRIPTURE READING: Psalm 107:1-22

Speaking choir: Verses 1-3

Reader: Verses 4-7 (Use a man for this if possible)

Speaking choir: Verses 8-9

Reader: Verses 10-14

Speaking choir: Verses 15-16

Reader: 17-20

Speaking choir: 21-22

HYMN: "Ancient of Days, Who Sittest
Throned in Glory"

LEADER: "Thine Altars"

When God made man he put within him a soul, which is the part of us that is "the image of God." It is the divine in man that cries out: "As the hart panteth after the water-brook so panteth my soul after Thee, O God."

It was the divine in Abraham that heard the voice of God that said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing." Abraham was obedient and he moved out in faith with an intense desire to find his soul's counterpart.

We start with Abraham but there is a long list of our religious forefathers who sought the true God. We read of each of these: Moses, Gideon, Cain, Noah, Isaac, Jacob, Joshua, Saul, David—"and there he built an altar unto God." To each of these forefathers of the faith an altar was a tangible way of recognizing the presence of God. It became a special place where man felt he could meet with God. In the continuing search and longing for God may we build unto him altars within our hearts, and may we be determined that "The fire shall ever be burning upon the altar; it shall never go out."

MEDITATION: (Accompanied by soft music, "Spirit of God, Descend Upon My Heart")

Shall we make our hearts an altar unto God?

An altar is a place of acknowledgement.
(A moment of silence, and so after each of the following:)

An altar is a place of repentance.

An altar is a place of adoration.

An altar is a place of thanksgiving.

An altar is a place of intercession.

An altar is a place of sacrifice.

An altar is a place of dedication.

(Soloist now sings the hymn, "Spirit of God, descend Upon My Heart.")

CLOSING STATEMENT. (If possible, read the summary of man's experience with God as found on page 54 in *A Guide to Understanding the Bible*, by Foss-dick.)

CLOSING HYMN: "Faith of Our Fathers"

2. The Bible Comes to Life in Me

WORSHIP CENTER: An open Bible attractively displayed.

PRELUDE: "Lord, I Want to Be a Christian"

CALL TO WORSHIP: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

HYMN: "Are Ye Able, Said the Master"

OPENING MEDITATION:

"I read in a book
That a man called
Christ
Went about doing good.

It is very disconcerting to me
That I am so easily
Satisfied
With just
Going about.

—George Small (original source not located)

SCRIPTURE READING: II Corinthians 3:1-5
and I Timothy 4:12

POEM:

"You are writing a Gospel,
A chapter each day,
By deeds that you do,
By words that you say.

Men read what you write,
Whether faithless or true;
Say, what is the Gospel
According to you?"

—Source Not Known

LEADER:

There is the story of a young man who had dedicated his life to the missionary cause. He asked to be sent to an area where there had never been a missionary. He was sent far into the Sahara to a village where it was said no Christian had ever appeared. He was received with true Arab hospitality, and one night as he sat by the camp fire with his new friends he began to tell them the story of Jesus. As he went on he noticed faces lighting up with pleasure, and he felt much encouraged. When he was through one of the group said, "Sir, we know this man you speak of. He was here in this very village and lived with us." The missionary was puzzled, but they persisted in their story. And one day, when the missionary went out into the desert, there on a lonely hillside he saw the grave of another missionary who had told his message so well by living it out day by day that the natives were convinced they had once really seen the Master.

PRAYER:

Lord help us in thy spirit to . . .

Do all the good we can
By all the means we can
In all the ways we can
In all the places we can
To all the people we can
As long as we can. Amen.

—JOHN WESLEY (adapted)

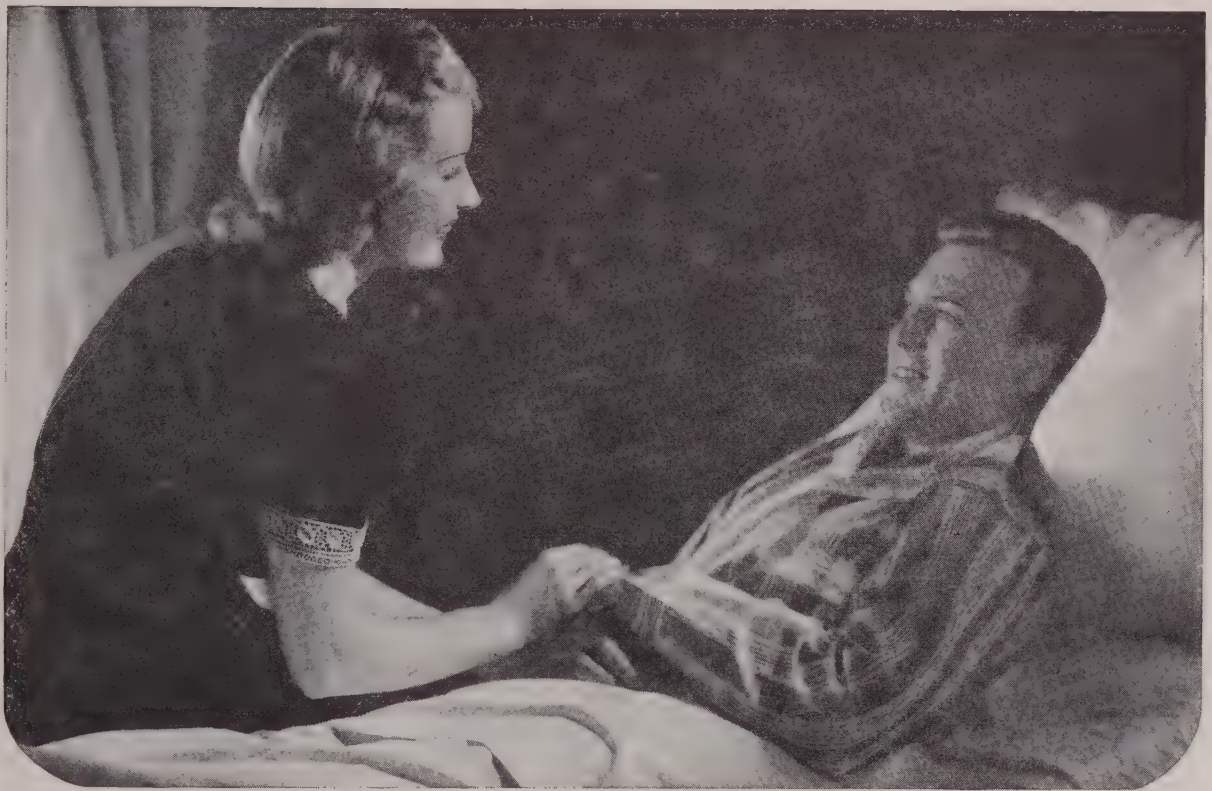
SOLO: "Living for Jesus"

MOMENTS OF DEDICATION:

Leader: "Ye are the light of the world."
Response: Let this truth from the Bible come to life in me. (And so after each of the following quotations said by the Leader)

"Be ye kindly affectioned one to another with brotherly love; in honour preferring one another."

"Whatsoever ye would that men should



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do unto you, even so do ye also unto them."

"In all these things we are more than conquerors through him that loved us."

"The fruit of the spirit is love, joy, peace long suffering, gentleness, goodness, faith, meekness, temperance."

All: "Thy word have I hid in my heart that I might not sin against Thee."

CLOSING PRAYER HYMN: "Have Thine Own Way, Lord."

BENEDICTION: "Walk worthy of the Lord unto all pleasing. Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Amen.

3. The Bible Inspires Me

PRELUDE: "Break Thou The Bread of Life"

WORSHIP CENTER: The Bible and a candle attractively arranged.

CALL TO WORSHIP: Psalm 111:2, 3

HYMN: "O Word of God Incarnate"

READING FROM THOMAS A KEMPIS:

"Behold! My God, and my all. What would I more, and what greater happiness can I desire?"

O sweet and delightful word! but to him only that loveth the word, not the world nor the things that are in the world.

My God and my all. To him that understandeth, enough is said; and to repeat it again and again, is pleasant to him that loveth . . .

O thou everlasting Light, surpassing all created lights, dart the beams of thy brightness from above, to pierce all the most inward parts of my heart.

Purify, rejoice, enlighten and enliven my spirit with all the powers thereof, that I may cleave unto thee with abundance of joy and triumph."

—from Chapter 34,
The Imitation of Christ

LEADER: "In Praise of the Bible"

May we listen to what a few great men have said about the Bible and how it has inspired them.

David Livingston speaks: "All that I am I owe to Jesus Christ, revealed to me in His Divine Book."

Coleridge speaks: "I know the Bible is inspired because it finds me at greater depths of my being than any other book."

Lady Jane Grey: "The highest earthly enjoyments are but shadows of the joy I find in reading God's word."

Spurgeon speaks: "Nobody ever outgrows the Scriptures; the book widens and deepens with the years."

Daniel Webster speaks: "I have read the Bible through many times, and now make it a practice to read it through every year—It is a book of all others for lawyers as well as divines; and I pity the man who cannot find in it a rich supply of thought and rules for conduct."

Woodrow Wilson speaks: "A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible."

SCRIPTURE READING:

Leader: John 6:68

Response by member(s) of group: John 6:63

Leader: I John 2:5

Response: Psalm 119:33

Leader: Psalm 119:129, 130

Response: Psalm 119:11

LEADER: "The Trash Can Gospel" (A true story)

One day, in a city of Armenia, a young orphan boy was searching through the trash cans in an alley. Among the things that he found was a translation of the gospel of John. He tucked it hurriedly into his torn shirt. Not knowing or realizing its real value, he carried it away happily for it was the most interesting thing that he had found that day. He had friends who could read and he took it to them to ask if it had any value. As it was read to him he found that it told of a love for which he was yearning. He had found something to live for! After several weeks of listening to the words of Christ from the book of John he became a Christian. Becoming a Christian gave him the desire to serve and this desire led him to the desire for an education.

A man from America, who was traveling in his city, met him and became interested in his story. As a result the young Armenian came to this country for his education. After his theological training he returned to his country as a minister and religious leader.

The Bible has power to change and guide and inspire lives if it is appropriated.

PRAYER: Read the words of the hymn, "The heavens declare Thy Glory, Lord," by Isaac Watts, in *The Church School Hymnal for Youth*

BENEDICTION: "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth and truth shall make you free."

4. The Bible in the Language of Today

WORSHIP CENTER: A display of a number of translations with the Standard Revised Version New Testament centered.

PRELUDE: "Open My Eyes That I May See"

CALL TO WORSHIP: Matthew 6:7, 8. "Ye shall know the truth and the truth shall make you free." (John 8:32b)

OPENING HYMN: "Open My Eyes That I May See"

LEADER:

There has been romance, drama, tragedy, and struggle in the development of the Bible that is placed today in our hands to read in the privacy of our rooms, at wedding ceremonies, at funerals, in the sanctuary, and in the church school. Down through the centuries, through many languages and versions, God's Word of Light has come to us marvelously preserved. Today we are rejoicing in the newest translation, the Revised Standard Version of the entire Bible, which will be on sale on Tuesday of this week. (Describe plans of the local community observance of the publication. Such observances will be held September 30 in thousands of communities.)

LITANY OF PRAISE FOR THE BIBLE:

Leader: For the faith of our Fathers who heard thy voice and thy law—

Response: *We give thee praise.*

Leader: For the inspired writers who carefully recorded their experience with thee on stone, skin and scrolls that these might become our heritage—

Response: *We give thee praise.*

Leader: For the early church fathers who preserved these records—

Response: *We give thee praise.*

Leader: For those who through the centuries risked their lives that these writings be kept safe—

Response: *We give thee praise.*

Leaders: For the scholars and archaeologists who left no stone unturned searching for ancient manuscripts that our heritage might be more complete:

Response: *We give thee praise.*

Leader: For the courageous translators who suffered and died in their efforts to make the Bible live in the hearts of the common people:

Response: *We give thee praise.*

Leader: For the preachers, teachers, and missionaries who have revealed the message of the Bible to the world:

Response: *We give thee praise.*

Leader: For the reverent devotion and painstaking efforts of the Biblical scholars who have recently produced the New Revised Standard Version in order that the Bible may become a Living Book in our time and lives:

Response: *We give thee praise.*

DOXOLOGY

SCRIPTURE:

"And Ezra blessed Jehovah, the great God; and all the people answered Amen, Amen, with the lifting up of their hands: and they bowed their heads and worshipped Jehovah with their faces to the ground. . . . and the Levites, caused the people to understand the law: and the people stood in their place. And they read in the book, in the law of God, distinctly; and they gave sense, so that they understood the reading. . . . And there was very great gladness." From Nehemiah 8.

PRESENTATION:

(If the church is to give a copy of the Revised Standard Version to the Youth Fellowship, a certificate for one may now be given to the president of the Fellowship, the leader saying,)

It is with "very great gladness" that I present to you a certificate entitling you to purchase for use of this group a copy of the new Revised Standard Version of the Holy Bible.

Response by president:

We pledge ourselves to reverence God's Holy Word:

To read it daily.

We will seek to understand its truths and meaning by study, questions and prayer.

We will listen to God speak through His Word.

We will put into practice the things that we find in our Bible as we read and study its pages.

ALL: "Thy word is a lamp unto my feet and a light unto my path."

POEM: "Lamp of our feet, whereby we trace," by Bernard Barton (Found in many hymnals)

SCRIPTURE READING: Read favorite, familiar passages from the Revised Standard Version of the New Testament.

CLOSING HYMN: "Sing Them Over Again to Me, Wonderful Words of Life"

BENEDICTION:

"O send Thy Spirit, Lord, now unto us, That He may touch our eyes, and make us see:

Show us the truth concealed within Thy word,

And in Thy Book revealed, we see the Lord."

With the New Books

Guiding the Young Child

Edited by Helen Heffernan. Boston, D. C. Heath and Company, 1951. 338 p.

Do you desire help in interpreting the conversations and activities of young children in relation to their needs and interests? If so, you will welcome this book, which picks up the deeper meanings in literally hundreds of situations in which children's reactions and conversations are reported in detail along with the opportunities they reveal to the alert teacher. Many of these are accompanied by photographs to make the interpretation more vivid and specific.

Methods are approached in a practical and meaningful way. "You must" is replaced by "this works," as detailed reports are given of the ways certain procedures contribute to the growth of boys and girls of kindergarten age.

Ideas for working with parents, rather than imposing a program on them, are scattered throughout and are found especially in the chapter devoted to this subject. There are ideas which have been tested in successful experiences.

The book does not have any particular reference to the religious development of children. There are only one or two references to God in statements of children. You will find, however, many suggestions which can be transferred to the church school program. This is true of the sections regarding the development of language; the use of literature, music and art; social living experiences; and community and school resources.

The appendices are valuable: one section will help you to find out how good your church school kindergarten really is; another section of the appendix lists equipment and materials in relationship to program. Still another section has an up-to-date and tested bibliography of children's books as well as one on books for parents and teachers. There is also a section that will be helpful in making up records for each pupil.

This book is one which every worker with kindergarten children will find worth reading for many reasons. So will parents or members of the church's Christian education committee or board. It is a book which would make a good addition to the church library for careful study and handy reference.

ALICE GODDARD

The Adopted Family The Family That Grew

By Florence Rondell and Ruth Michaels. New York, Crown Publishers, Inc., 1951. 64 p. and 22 p. respectively. \$2.50 for both.

This pair of companion books, one for parents and one for children, will be of interest to church leaders for three different reasons. First, it presents practically

some very helpful information for parents of adopted children. It is the best interpretation of their relationship to their selected child of which this reviewer has knowledge.

Pastors will find this unique package helpful in their counseling because many adopted families are somewhat at a loss as to how to interpret to the child the meaning of his relationship. *The Family That Grew* provides that interpretation for the child.

In the third place, aside from the content of these two books, the format will be very interesting to religious educators because of the package containing a parent's book and a child's book on a topic of common interest to both of them.

RICHARD E. LENTZ

The World That Isn't

By Frank Tashlin. New York, Simon and Schuster, 1951. \$2.00.

This book is better than a plate glass mirror in which we can plainly see ourselves and our civilization today. It is the most meaningful cartoon book to be published in a long time.

Author Tashlin has done a magnificent job showing the worthwhile achievements and the foolish fol-de-rol that clutters our way of living. His book is filled with humor and, at the same time, keen insight, and has real religious meaning.

I highly recommend it for sharing with young people and friends in informal conversational periods, to have on a desk at church, and to give as gifts.

DENNIS SAVAGE

Today's Need—Prayer

By Deborah Clark Warriner. Toronto, Thomas Allen & Company, 1951. 95 p. \$1.50.

This book does not allow the reader to escape the prayer issue by helping him merely to *think about it*: page one has a *Yes—No—Sometimes* check list for sixteen spots at which he is summoned to evaluate his own prayer life. Page two initiates a similar kindly probe into what he wants prayer to mean to him and to his group. In short, this book demands of one a minimum of philosophizing and a maximum of praying, instead of the reverse, as do so many excellent books on this subject. Mrs. Warriner does not even take a chapter to expound her book's title.

What prayer meant to Jesus Christ and to other Christians claims one's thought and experience in two chapters. While these come closer than others to being centered in content, their questions and suggestions for mediation are so interwoven with the thought that the moods out of which prayer comes are created as one reads. The usual topics Adoration, Thanksgiving, Contrition, Petition, and others are handled differently. For instance, Forgiveness becomes a fivefold intercommunica-

tion process: asking God's forgiveness, its being granted, our acceptance, forgiving others, and asking others to forgive us; the last two gave this reviewer trouble. In somewhat similar fashion the book deals with knowing God, preparation for prayer, building one's own pattern for prayer, and group experience and growth in prayer.

The charts under Essential Disciplines deal with hatred and anger, worry, insistence on personal rights, desire for prominence, and so on. This is done in ways that cut, cleanse, heal; for instance, when "praise others today" is suggested as an outcome of prayer about criticism of others.

Mrs. Warriner's education and extensive professional and lay service were in both Canada and the United States. The church at large suffered a serious loss in her death last December at the age of fifty-nine.

P. R. HAYWARD

How to Work with Groups

By Audrey and Harleigh Trecker. New York 22, The Woman's Press, 1952. 167 p. \$3.00.

Much of the most significant growth of Christian persons to maturity takes place in their experience in groups.

Increasingly, all phases of Christian leadership involve skillful work with groups. One can almost say that a new type of leadership is emerging in the church.

How to Work with Groups compresses into its 167 pages the distillate of many years of experience by two of the nation's most experienced group workers. This exceedingly practical manual is very simply written and supplies specific suggestions that will enable any conscientious group leader to improve his skill and efficiency.

Church boards, workers, conference sessions, adult classes, women's organizations of the church all will find the accurate guidance contained in this small book very much to the point in meeting their own responsibilities in the church.

There are fifteen main sections included in *How to Work with Groups*. They deal with various phases of group responsibility and action, such as finance, publicity and recording. Other sections of the book deal with the various skills of the leader—how to plan his meeting, how to lead discussion, how to know the group.

RICHARD E. LENTZ

Marching off the Map and other Sermons

By Halford E. Luccock. New York 16, Harper and Brothers, 1952. 192 p. \$2.50.

A noteworthy collection of sermons by the popular professor of homiletics at Yale Divinity School. They are sharp in their ethical insights. They are picturesquely phrased. They often display the impish thrusts at sham and hypocrisy which characterize Dr. Luccock's writings. And they display his unflinching conviction that the Gospel was intended for all of man's disordered life.

It is 28 years, we are told, since a volume of Dr. Luccock's sermons has ap-

peared. That is much too long an interval. The jacket tells us that the author has been all this time preaching "at special and routine occasions." Routine? Well, maybe. But it is safe to say the occasion ceased to be routine after Dr. Luccock entered the pulpit and began to preach.

GERALD E. KNOFF

The Green Madonna

By C. E. L'Ami. Philadelphia, Pa., The Westminster Press, 1952. 302 p. \$3.75.

In a setting of fifteenth century England, the author weaves an interesting tale "of a bygone age. . . which holds much meaning for our modern times, when man is still fighting for the right to stand up before God and the universe and proclaim the truth as he knows it in his heart."

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The interesting details of the life and times in England during the fifteenth century, which are so well described, show that the author has done a great project of research before attempting to write the book.

There is mystery and intrigue throughout the book and the reader's attention is held until the very end. The author well deserves the Westminster Award for Fiction for his work on this novel.

JOANNE STOERKER

Salome

By Henry Denker. New York, Thomas Y. Crowell, 1952. 245 p. \$3.00.

Co-author and director of the radio program, "Greatest Story Ever Told," Henry Denker tells us he was challenged by the brief New Testament story of Salome who caused the death of John the Baptist. "I have fashioned the answer from fact and imagination and the sheer need to know for myself," Mr. Denker writes.

The climax is reached when Salome endeavors to expiate the sin of murdering one prophet by trying to save the life of another, Jesus of Nazareth. Interwoven with various familiar Biblical episodes, the exciting and often lurid tale ends more reverently with the trial and crucifixion of Jesus.

RUTH LENTZ

From Frontier to Frontier

By Hermann N. Morse. New York 10, Board of Christian Education of the Presbyterian Church in the U. S. A., 1952. 108 p. \$1.25.

Against the setting of America on the move, Dr. Morse interprets the development of Presbyterian national missions from their beginnings 150 years ago. At the same time a nation was stretching its frontiers, churchmen were inspired by a vision of a Christian America, and they went to national outposts with the gospel.

Dr. Morse shows this inter-relation between the missionary movement and the historical movement of which it was a part. In the observance of the 150th Anniversary he encourages people to rededicate themselves to the missionary task of the church. More than a system of agencies, national missions expresses the life and growth of the church.

HELEN KARCH

"... And Be Baptized"

By Kenneth I. Brown. Philadelphia, The Judson Press, 1952. 87 p. \$1.50.

This little book by the former president of Denison University, a Baptist school, does not deal with "the theological significance of Baptism," nor is it designed "to prove that immersion is the only New Testament mode of baptism;" rather "it is a manual for . . . ministers who wish . . . to make each baptism a more meaningful experience to the candidate and a more effective witness to the congregation."

Mr. Brown is now executive director of the Danforth Foundation, St. Louis, Missouri.

E. G. MILLION

Interpreting the New Testament

By Archibald M. Hunter. Philadelphia, The Westminster Press, 1952. 144 p. \$2.50.

This little book does exactly what its author states as his purpose in writing it: to indicate trends of New Testament study, to interpret them for "busy ministers," and to review the past half century's achievements. Despite the breadth of scope and its limited size—140 pages—, it is an admirable book for the professional religious leader and teacher.

The writer traces the broad outlines of New Testament scholarship over the past fifty years, and selects typical authors and texts as representative of particular trends. Another writer might choose other representatives but on the whole the lists will commend themselves. It is a survey work, not a critique, and readers will find many suggestions for further study.

Chapter 10 affords an outline summary of the effects of this fifty years of New Testament scholarship. The trend is toward conservatism in theology. This is in part a reaction to the skepticisms of the turn of the century, but is also a tendency on the part of contemporary scholars to hold a deeper respect and appreciation for religious experiences and interpretations of those who worked in all the previous centuries of New Testament scholarship. They look for truth rather than for newness, and respect the moral and spiritual judgments of every man of faith who has endeavored to bring us light out of darkness.

Ministers and teachers will find it a most useful little book; but at least a semi-professional background is necessary in order to appreciate this fine summary and analysis of recent New Testament scholarship.

R. MERRILL POWERS

Foundations for Freedom

By W. Earle Smith. Philadelphia, The Judson Press, 1952. 112 p. \$1.50.

Another little book by a Baptist which is essentially three things: (1) A designation of freedom as the salient characteristic of Baptists, (2) An attempt to prove that Baptists have been a major power in the drive for freedom in the Western Civilization, and (3) The suggestion that Baptists ought both to be proud of their heritage and aggressively perpetuate the same in contemporary culture. Fortunately the third point is made within the context on cooperation with other denominations.

This is a helpful and stimulating book for church groups who would like to understand better the Baptist heritage witness.

E. G. MILLION

American Fathers and Sons

By Bela Kornitzer. New York 11, Heritage House, Inc., 1952. 316 p. \$5.00.

This is an absorbing series of case studies of prominent American fathers and sons. Intimate family biographies of thirteen well-known men from widely different walks of life support the author's theory that the genius of American democracy is the democratic family in our society. Relationships to their fathers were a formative influence in childhood and on through maturity for Harry S. Truman, Albert Einstein, David Sarnoff, Harold L. Ickes and a number of others equally well known. The book describes many wholesome father and son relationships.

—RICHARD E. LENTZ

Book Notes

BARBER, JESSE BELMONT, *Climbing Jacob's Ladder*. ODELL, EDWARD A., *It Came to Pass*.

New York 10, Board of National Missions, Presbyterian Church, U. S. A., 1952. Each \$.50.

These are two of a series of books issued in connection with the Sesquicentennial celebration of the Presbyterian Board of National Missions. The first brings up-to-date the history of Negro work of the Presbyterian Church started in 1747. It is a revised edition of a study prepared by the author in 1936 with a new closing chapter. The second is the first complete history of Presbyterian work in Cuba, Puerto Rico and, with other denominations, in the Dominican Republic. This work began at the close of the Spanish-American War.

CARLSON, BERNICE WELLS, *Do It Yourself! Tricks, Stunts, and Skits*. Nashville 2, Abingdon-Cokesbury Press, 1952. 159 p. \$2.00, cloth; \$1.35 paper. Written for boys and girls, this book describes 69 tricks and 72 stunts that they can work out alone and then display to admiring parents and friends. Illustrated with amusing pictures.

CUSHMAN, RALPH SPAULDING, *Meditations and Verse on Living in Two Worlds*. Nashville 2, Abingdon-Cokesbury, 1952. 94 p. \$1.25. Brief devotionals in prose and poetry, showing how the true follower of Christ lives in two inseparable worlds—the earthly and the spiritual. Useful for personal or group periods of worship.

DUDLEY, RAYMOND A., *The Growing Edge of the Church*. New York 10, Agricultural Missions, Inc., 156 Fifth Ave., 1951. 72 p. Paper, \$.50. "What is the growing edge of the Christian movement today in the lands of the Younger Churches?" Letters asking this question were sent to selected missionaries and national Christian leaders. Many of the replies are here summarized and compiled. They give an exciting picture of work being done in 27 countries by groups of 28 different denominations.

GAYLORD, HARDING W., *Mr. Bradford Gets Around*. Philadelphia 7, Muhlenberg Press, 1952. 96 p., \$1.25. Short-short stories about the disconcerting Mr. Bradford who tried to put his religion to work in many unconventional ways.

KILPACK, GILBERT, *Ninth Hour*. Wallingford, Pa., Pendle Hill, 1951. 38 p. Paper \$.35. A small Pendle Hill Pamphlet, being a meditation on our times of darkness, "a ninth hour civilization," and of the only Light which can lighten it.

LEE, MARK W., *So You Want to Speak*. Grand Rapids, Michigan, Zondervan Publishing House, 1951. 109 p. \$1.50. Lively

comments on public speaking, explaining basic principles through the use of numerous illustrations.

LLOYD, MARY EDNA, *Jesus, the Little New Baby*. Nashville 2, Abingdon-Cokesbury Press, 1951. \$1.00. In this book the Gray Donkey, the Brown Cow, the Little White Dove, and other animals join in the rejoicing at the birth of the baby Jesus. A simple story of this event is told in words which the very small child can understand. It is suitable for use in the home or in the church school.

NATIONAL TRI-HI-Y COMMISSION, *Program Planning*. New York 7, Association Press, 1952. 86 p., \$.80. While designed for use of leaders of high school girls in a Y. M. C. A. organization, this manual has many useful ideas for youth leaders in churches. Many practical suggestions are given for teaching and for developing leadership in worship.

RIPLEY, G. S., *The Book of Games*. New York, Association Press, 1952. 236 p., \$3.00. A short but comprehensive leader's manual of group games and group entertainment for boys and girls. Includes indoor, playground, and camping games. Useful for all who have responsibility for recreational activities of children's and youth groups.

ROBINSON, JOHN A. T., *The Body, A Study in Pauline Theology*. Chicago, Henry Regnery Company, 1952. 95 p., \$1.50. The fifth volume in a series of monographs, "Studies in Biblical Theology" edited by eminent Bible scholars. "The volumes in this series are planned to further the study of Biblical theology within the Church. Based on historical and literary research, the primary aim of the series is to set out more clearly the nature of Biblical faith as a living phenomenon of vital significance for the contemporary Christian."

STEPHENS, JOHN UNDERWOOD, *Prayers of the Christian Life*. New York 11, Oxford University Press, 1952. 154 p., \$2.75. A book of original prayers, suitable for use in both private and public worship. The introduction is by Dr. Stephens' former colleague, Dr. George Buttrick.

TURNER, GEORGE ALLEN, *The More Excellent Way*. Winona Lake, Indiana, Light and Life Press, 1952. 292 p., \$3.00. An investigation of the scriptural validity of the Wesleyan doctrine of Christian perfection. Comprehensive, thorough, and moderate in spirit.

WETMORE, J. STUART, *Master, What Shall We Do?* 604 Jarvis St., Toronto, Supplies Department, General Board of Religious Education, Church of England in Canada. 30 p. A helpful pamphlet on making any vocation a Christian vocation. Of special use in youth groups.

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What's Happening?



Clinics for Adult Leaders of Youth Held on Experimental Basis

CHICAGO, Ill.—Experimental clinics for adult workers with youth in metropolitan Cincinnati, Ohio, April 28-30 and in rural Hamersville, Ohio (Brown County), May 1-2, brought together more than 150 workers from local churches. Leadership was provided by teams of national, state, and local leaders serving in the various sections of the clinics. The clinics were a part of the program of the Committee on Youth Work of the National Council of Churches to find an effective pattern for training adult workers with youth.

The clinics were projected as a result of a survey made among 26 denominations two years ago which revealed that the number one weakness of the Church's youth program is inadequately trained adult leaders. Under the leadership of the Reverend JOHN S. McMULLEN, Presbyterian U. S. Youth Director, the committee developed a new pattern for clinical training of all adults of the churches who work with young people. The plan was presented to leaders of the Greater Cincinnati Council of Churches, of which the Rev. BRUCE WHITEMORE is the Executive Secretary, and to the Ministerial Association of Brown County, of which the Rev. CECIL LEEK is president. Considerable refinement was made on the basis of the suggestions of these local leaders.

In explaining the nature of the clinics, the Rev. A. WILSON CHEEK, Executive Director of Youth Work for the National Council of Churches, called attention to this working definition: "A Clinic represents a unified approach in terms of people (all adult workers with youth in a given community), and of program (the total program of religious education for the youth of that community, including study of methods, materials, understanding of pupils, and organization of program in one basic and comprehensive approach for the age-group concerned)."

"Separate clinics will be arranged for each age-group. Within each clinic adult

workers will be grouped according to the church and area from which they come in order to foster and develop a continuing fellowship as a follow-up of the clinic."

An extensive evaluation of the clinics suggests that guidance materials should be such as to allow for maximum flexibility in time schedule; that is, that such training might be a section of a conference, a retreat, or a series of nights. Using the trained leaders of these clinics as leaders for additional teams, plans call for the experiment to continue during 1953-54, with 15 clinics scattered over the U. S., strategically placed in metropolitan areas, medium-sized cities, small towns, and rural areas.

Philip C. Landers Honored

In recognition of outstanding work in the field of Christian education, Hamline University, Saint Paul, Minnesota, has awarded PHILIP C. LANDERS the honorary degree, Doctor of Humane Letters. The degree was conferred by Hurst R. Anderson, President of the University, at commencement exercises, June 2, 1952.

Mr. Landers came to the International Council of Religious Education in 1941 as Director of Public Relations and became Associate General Secretary in 1945. Upon the formation of the National Council of Churches he became an Administrative Secretary of the National Council. Other of his accomplishments in Christian Education are mentioned in the following citation, with which the degree was conferred:

"PHILIP CORLISS LANDERS, Bachelor of Arts, Master of Arts, and Master of Religious Education from Boston University; founder of the University of Life movement at the Hennepin Avenue Methodist Church in the early thirties, later Director of Leadership Education in the Minnesota Council of Churches, then Associate General Secretary of the International Coun-

Prevention of Alcoholism Institute Holds Third Session

WASHINGTON, D. C.—The third session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, California, August 4-15, 1952. Dr. Arthur L. Bietz will serve as director of the Institute. Participants include Dr. ANDREW C. IVY, DR. HAVEN EMERSON, DR. WILTON L. HALVERSON, DR. CARADINE R. HOOTEN, DR. ERNEST Q. KING, and many others. The 20 lectures will be devoted to a scientific presentation of the physiological, neurological, psychiatric, social, economic, moral, legal and educational aspects of the alcohol problem.

In addition to the lectures and discussion periods there will be experiments, scientific tests and laboratory demonstrations. There will also be field trips to state hospitals, welfare bureaus and municipal courts.

An announcement and application form may be secured from the National Committee for the Prevention of Alcoholism, 7107 Carroll St., N.W., Washington 12, D. C.

Correction

AN OBVIOUS ERROR has been discovered in the May issue of the *Journal*. In the "Calendar of Leadership Education Activities" on page 8, the columns for July and August were interchanged, "The Planning" section being put under "The Activities" and vice versa.

This May issue has been received so enthusiastically that the large printing has been exhausted. It is suggested that those having copies file them for future reference.

cil of Religious Education, now Administrative Secretary in the National Council of Churches, you have been and are today one of our outstanding leaders in the field of religious education. You are a skillful leader of men; your life of devotion has been felt in many places; the University of Life movement which you helped to found has grown so that now this program for youth is found in more than 750 leading Protestant churches in thirty-six states. Your fellow workers have honored you on many occasions, and it is now our pleasure to add one more honor to those you have already received. It is most fitting that this degree should be bestowed upon you by the oldest college in Minnesota, in the state where you first displayed the promise which marked your recent career.

"By virtue of the authority vested in me by the Board of Trustees of Hamline University I hereby confer upon you the degree of Doctor of Humane Letters with all the rights, honors, and privileges commonly appertaining thereto.

"HURST R. ANDERSON, President"

Exciting Program Planned for Christian Youth Conference Of N. A.

CHICAGO, Ill.—Chartered busses and special railroad cars will supplement usual travel facilities in bringing 2,000 delegates to the Christian Youth Conference of North America, set for August 25-30 at Purdue University, Lafayette, Indiana.

Conference officials report that they are still accepting registrations. Registration will be closed August 15, unless the top goal of 2,000 has been reached before then.

Purpose of the Christian Youth Conference is "To unite committed youth in Christian action." Speakers include DR. GERALD E. KNOFF, general director of the Commission on General Christian Education of the National Council of Churches; MISS MARJORIE PENNEY, director of Fellowship House, Philadelphia; REV. CHARLES TEMPLETON, evangelist of the National Council's Joint Department of Evangelism; DR. JAMES ROBINSON, pastor of the Church of the Master, Presbyterian, in New York City; BISHOP FRED L. DENNIS of the Evangelical United Brethren Church, and U. S. Senators ESTES KEFAUVER and WAYNE MORSE.

In morning "Why Groups" delegates will discuss motivations for Christian action, and in afternoon "How Groups" they will learn techniques and methods. Evening "P-J Groups" will close each day with Bible study and devotions.

Evening platform presentations include a pageant on cooperative youth work, a stewardship of talents program, a radio panel on political responsibilities of Christian youth, a documentary pageant on Christian world outreach, and a production of J. B. Priestly's drama, "They Came to a City."

Youth and adult leaders of youth who wish to attend the Christian Youth Conference should write immediately to the United Christian Youth Movement, 79 East Adams Street, Chicago 3, Illinois.

WANTED

The position of secretary to MRS. ALICE GODDARD, executive director of Children's Work in the Division of Christian Education, is currently open. This position requires good typing skill (no shorthand, as dictating machines are used), and a good knowledge of office procedures. Some correspondence may be handled directly. Previous experience is desirable, as are good educational background and experience in church school work. Age is not a factor.

Write to MISS ELLEN LUND, Personnel Director, Midwest Office, National Council of Churches, 79 E. Adams St., Chicago 3, Illinois, if interested in further information about this position or about other job opportunities at this Office.

For possible openings in the New York headquarters of the National Council of Churches, write MISS HELEN F. KINDT, 297 Fourth Avenue, New York 10, N. Y.

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Estimates Prepared by Independent Filmscores

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M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

Carbine Williams (MGM) Wendell Corey, Jean Hagen, James Stewart. *Drama* based on factual *Reader's Digest* account of a southern farmer who while serving prison term for part in killing of revenue agent worked out a revolutionary firearm principle, was eventually pardoned, went on to gain fame as inventor. . . . *Leisurely, low pressure* filming presents its hero as an annoyingly self-centered individualist equipped with amazing persistence and courage. Scenes of life on chain gang are realistic, inspire sympathy for lack of co-operation displayed by convicts, and the 18th Amendment comes in for its share of blame. **M,Y**

Deadline—U.S.A. (Fox) Ethel Barrymore, Humphrey Bogart, Kim Hunter. *Melodrama*. In the few days of grace before sale of respected newspaper is consummated by disinterested heirs, staff rallies to prosecute crusade against local crime network, turns up evidence which brings indictments of leaders. . . . Film is *taut, exciting, makes its points for a responsible, competitive press*. But, regrettably it stoops to artificially motivated melodrama to bring about final solution. **M,Y**

Flesh and Fury (Univ.) Tony Curtis, Wallace Ford, Mona Freeman, Jan Sterling. *Melodrama* about a deaf prizefighter who suffers exploitation, but finally is helped by those sincerely interested in him to overcome his handicap and make an adjustment to society. . . . Contrived incidents toward the end betray the unusual and realistic opening half of this film, which *makes its points for honesty and charity in human relationships*. Sequences in which the hero, his hearing temporarily restored, learns to talk are particularly effective; prize ring sequences are brutal, often hard to take. **M,Y**

***The Greatest Show on Earth** (Par.) Charlton Heston, Betty Hutton, James Stewart, Cornel Wilde. *Drama* celebrating the circus by going with Ringling Brothers-Barnum and Bailey on a summer's tour. . . . *Colorful, extravagant and exciting*—as a circus film should be and as one produced by Cecil B. DeMille is sure to be. The story, based on jealousies, loves and heartaches of various performers is sentimental, obvious, properly secondary to the daily circus routines, which are photographed with brilliance, vitality and attention to detail. Certain breathtaking sequences will tax those with faint hearts. A gorgeous display. **M,Y,C**

The Marrying Kind (Col.) Judy Holliday, Aldo Ray. *Drama*. Flashbacks from domestic relations court hearing reveal dif-

ferences—real and fancied—which led very ordinary young Brooklyn couple's marriage to disruption. . . . Direction and performances are *perceptive*; we are vividly aware, painfully so at times, of the nature of the human beings whose story is told. Sometimes humorous, sometimes tragic situations are handled without sentimentality. **M,Y**

Meet Danny Wilson (Univ.) Alex Nicol, Frank Sinatra, Shelley Winters. *Drama*. Struggling crooner wins fame overnight, becomes idol of bobby sockers, develops obnoxious cockiness, finally learns value of true and loyal friendship, defies blackmailing gangsters. . . . A *minor* film, built in part on incidents in Sinatra's own career, seasoned with unpleasant night club and drinking scenes. **M,Y**

***Miracle in Milan** (Italian; Burstyn distribution) Francesco Golisano, Paolo Stoppa. *Comedy*. Unable to find a place in an indifferent society after he leaves the orphanage which has sheltered him, incurable optimist joins derelicts in miserable squatters' town, teaches them to believe in their dreams, be happy and trust humanity. When reality threatens their new-found trust, he officiates at a miracle that transports them from their mundane existence. . . . A decided change from Director DeSica's previous concern with life's tragedies, this is an utterly fantastic tale whose meaning is not always clear but which *offers delightful moments of ironical and bizarre humor* at the expense of humanity's foibles and social ambitions. **M,Y,C**

Okinawa (Col.) Pat O'Brien, Rhys Williams. *Drama*. Experiences of gun turret crew on destroyer during landing at Okinawa in April, 1945, later patrol duty in face of constant danger from Kamikaze attack. . . . Shots from navy films of actual Kamikaze action are interesting. Characterizations and story are artificial, with *situations and dialogue repetitive* to point of boredom. **M,Y**

The Red Ball Express (Univ.) Jeff Chandler, Alex Nicol. *Drama* celebrating exploits of army truck drivers who kept supplies going through to Gen. Patton's tank corps in its dash through France after Normandy invasion. . . . *Hackneyed characterizations pall, but action is striking*, relations among men resolved with good sense and insistence on judging individuals on their merits. Fewer Negroes appear than their part in actual exploits warrants, but film is constructive in its handling of the racial angle. **M,Y**

The Sniper (Col.) Arthur Franz, Adolphe Menjou. *Melodrama* traces crimes of homicidal sex maniac, efforts of police to apprehend him, his desperate flight from them and from himself. . . . *Film pleads seriously* for early apprehension of potential sex criminals, followed by psychiatric treatment and if necessary continued incarceration. Its story, however, is standard "chase" fare, does not throw much light on its protagonist. While it is not as gruesome as subject would indicate, wisdom of its treatment in film for general showing may be questioned. **M**

Steel Town (Univ.) Howard Duff, John Lund, Ann Sheridan. *Drama* about steel

magnate's nephew who makes good as furnaceman, falls in love with his foreman's daughter. . . . Story is trite, self-consciously performed, but it is secondary to scenes of actual steelmaking, which were photographed (in technicolor) in Kaiser plant. *Interesting picture* of one part of the American industrial scene *frames routine story*. **M,Y**

With a Song in My Heart (Fox) Rory Calhoun, Susan Hayward, Thelma Ritter, David Wayne. *Musical*. The career of Jane Froman, radio and night club singer who was badly injured in plane crash enroute to entertain servicemen during World War II, conquered pain and physical handicaps to make amazing comeback. . . . *Inspiring* as demonstration of triumph over courage over difficulties, with pleasant musical interludes. *It goes overboard, however*, in extravagant praise and elaborate settings, and casual attitude displayed toward marriage and excessive use of liquor makes it questionable ethically. **M,Y**

Young Man with Ideas (Fox) Glenn Ford, Ruth Roman. *Drama*. Lawyer whose own lack of confidence in himself is compounded by others' refusal to believe in him tries to assert himself, almost

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loses his reputation but miraculously has everything set right for him. . . . Ford's effective portrayal of a much-put-upon young man is wasted on a contrived, carelessly put together story. M,Y

Materials 1952-53 Missionary Theme

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For fuller descriptions, lists of maps, picture sets and additional materials, send for the announcement of "1952-53 Friendship Press Publications" from the Joint Commission on Missionary Education, 257 Fourth Avenue, New York 10, N. Y., or from your denominational bookstore.

Program Accessories on Africa

Attractive materials for use at dinners or parties with an African theme may be ordered from Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Ind. Bargain packets supply materials for different sized groups: 25, 40, or 60 persons. The packet for 40 persons sells for \$3.40 and includes the following materials:

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An Anniversary Packet, for the use of any group putting on an observance, has been prepared and a single copy is free on request. In addition to the Program Book this contains several leaflets, a song sheet, and other materials.

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Ring in the New, a Golden Anniversary reprint of a booklet giving a review of the beginning activities of the Missionary Education Movement. Free.

Order these Anniversary materials from the Joint Committee on Missionary Education, 257 Fourth Ave., New York 10, N. Y.

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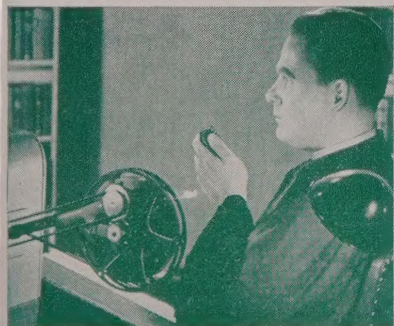
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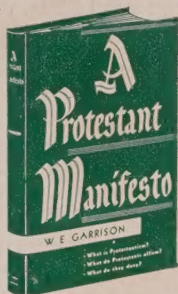
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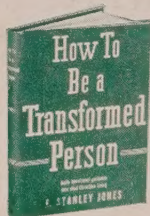
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